

Miscellaneous.

THAT "ACCENT."

BY REV. J. O. KNOWLES, D. D.

ZION'S HERALD of June 20 claims a discovery. Commenting on the statement of a daily paper that our church is making "no progress" in Boston, it declares it to be lamentably significant and "too true to admit of denial." It then lays bare the cause of this inefficiency, and gravely recommends an infallible remedy: What we need is simply more brains in our city pulpits. It should have gone further and prescribed diluted phosphoric acid as a regular ministerial drink. The HERALD is commendably honest and courageous, but in this matter is wanting in information. It should have challenged this statement of "a leading daily," and piled up the facts which refute it. Is Methodism making "no progress" in Boston? The HERALD should have gone back to the second year of Gilbert Haven's editorial service and looked into the files of Conference Minutes in its office. Twenty years, but a little while in church history, but in this case they tell a wonderful story. In 1868 ZION'S HERALD had its quarters in little dingy, stuffy rooms at No. 11 Cornhill. Then we had within the present city's limits 13 societies; now we have 25. Then we had nearly 4,000 members and probationers, and though in these years the city has contributed largely of its best members to build up more than two score flourishing suburban societies, it now reports about 7,000 on the rolls. In 1868 our city church property was valued at \$600,000; to-day shows an increase of two millions of dollars! Twenty years ago, and the granite in our magnificent denominational headquarters was unquarried, and Boston University only a dream. Taking into account two facts, viz., the narrow means of our people, and that the growth of trade has forced them away from what is known as Boston proper, I question if any other denomination can show an equal growth. Mercy only knows how big Boston Methodism might have been had it been blessed with brains in its pulpits! Possibly we may have been better equipped than the HERALD thinks. I am sorry that a late "Dean of the School of Theology" has been quoted as saying, "There is no able Methodist preacher in Boston." If it was said soberly, it is evidence that a change in that high office was not altogether a calamity. In respect to his memory I conclude it was said during the "heated term," and he meant that just then our "able" men were out of the city. I affirm that taken together Boston Methodist pulpits have been as ably manned as those of other churches, and am ready with proofs if the statement is challenged. Of course I mean, what I understand the HERALD to mean, not sensational preachers, but able ministers of the Word. Having mentioned 1868 that I might cover a period of twenty years, I looked to see who were our preachers stationed in Boston that year and in Charlestown, as it is now a part of the city. I found Drs. Townsend, Chapman, Clark, Butler, Warren (now Bishop), Woods, Upham, McKeown and E. T. Taylor. I challenge any one to point to the time when any other denomination had in its pulpits in Boston nine men of equal preaching ability.

I confess I was somewhat surprised when I read: "Within a few rods of Methodist churches there are other places of worship, much larger, and thronged to overflow." Are we generally so utterly eclipsed in the city? I am quite sure that St. John's, since its burden of debt has been lifted, has as large an average attendance as its sister churches. We are not utterly out of sight in East Boston. Ask Dr. Bates, and he will tell you that the enlarged Meridian St. church is literally crowded from "stem to stern," and though a some time Methodist preacher recently called to a church of another denomination is close by, no shadow has yet fallen on this Methodist hive. Saratoga St. is in the midst of a swarm of churches, and if my eyes do not deceive me, is the biggest of the lot, and is willing to compare congregations with any of them. Evidently the HERALD should make "a detour" and visit the Island Ward. Methodism is not badly overshadowed in Charlestown District. We have two churches, and so have the Congregationalists, and also the Baptists. We certainly outrank the last, and probably have a larger attendance than the first. Trinity claims more sittings than any other church in the city; it has the largest congregation in the district, and for years on Sunday evenings has been filled to overflowing. Swing around the city circle, and look at Dorchester, Highland, Winthrop St., Roslindale and Tremont St. churches, and they all compare favorably with neighboring churches. We are not boasting of crowds nearer the business centre, but it must be borne in mind that camp stools are not indispensable in free stone churches even on Back Bay. A little history may be suggestive. The old Hanover St. church we bought of another people because they were done with it. Of course we moved much later than they. Temple St. was also purchased under like conditions, and we are still there, and Bro. Haven does not allow he is much overshadowed in that locality. Dr. Kirk's famous church on Beacon Hill, a landmark to his denomination for years as well as to sailors entering the harbor, was sold because a dwindling congregation had it proper, and Boston University has remedied it for its headquarters. Park St. Congregational church holds its place, and is well filled, as we are glad to have it; but the conditions which secure this are well known, and make it unfair to compare it with any of our churches near it. Dr. Brooks' church, artistic, costly, immense, but of comparatively small seating capacity, is full when he is at home; but it is, first, a show church, and, second, attracts a constituency that Methodism cannot reach until it ceases entirely to be Methodism. Why did not the HERALD count upon its editorial fingers Dr. Channing's old church, the Second Congregational (Unitarian) church, the New Old South, supposed to hold property enough to pay all its bills without calling on the people, the new Brattle St. church, sold for want of a congregation and under the new control still hungry for one, the Presbyterian church keeping watch over People's church, and the Congregational church Dr. Meredith has just left, and tell us when they were crowded?

As we are not in the condition of unprogressive deadness charged upon us, it is well to ask, after all, is the HERALD's remedy a specific? Brains in the pulpit are not to be despised, and we cannot have too much of genuinely big preaching; but it is far from sure to

draw crowds. We have had able preachers, and they did not crowd our churches. That they were such, is evident from the fact that during the last twenty years about half as many of them have been called to the foremost pulpits of other denominations. Sometimes they have heard the call, and then the crowds have been smaller than were desired. The men who have crammed churches in Boston have not been great preachers. Murray had crowds to hear him, but the man has not yet been born ignorant enough to call him a great preacher. Tremont Temple is a harmless sense of show place; its preacher was once a Methodist, and then or now would laugh if called a great preacher. Lift the debt from People's church and call it the "People's Temple," and it can be filled. Put its minister in Tremont Temple or in Park St. church, and every Monday morning the dailies would announce his crowds in headlines. Brains to draw crowds? In my judgment there never has been a brighter, brainer man in a Boston pulpit than one who is still preaching at the West End, and the smallness of his congregation is a standing joke. On Back Bay, in the centre of the refinement, culture and wealth of the city, is one of the very finest churches in the land, and it has for a preacher a man almost without a peer. He ought to draw crowds. Alas! for the credit of Boston, he has plenty of spare room.

Three things should be noticed as I close: 1. Methodism, while it rejects none, claims to have a mission to the common people. These have been crowded out of the centre of the city and even beyond the homes of the rich and aristocratic. If the members of our city societies who for this reason have gone to others should be counted, it would show our real growth, and put us far in the lead. 2. There is a tendency out of our church in those who are "getting on" in the world because they can find society, customs, pleasures, and the like they cannot have with us. If Gabriel should be sent to sound his trumpet and call out of other churches the children and converts of Methodism, it would be an easy task to count the remainder. 3. The fashions, fables and vices of society, the theatre, the dance, the card table, and the wine-cup are denounced by our Discipline as unscriptural and unchristian. While we continue orthodox in doctrine and preach plainly against these follies and vices, it is to our great credit that modern "society" does not crowd our churches, even though all the dailies should slanderously affirm we are making no progress.

METHODISM IS MAKING PROGRESS IN BOSTON.

BY REV. J. H. TOWNLEY, D. D.

I EMPHASIZE the verb *IS* in the title, because I desire to "change the accent." The article in ZION'S HERALD of June 20 prompts me to publish some thoughts and facts on the above topic. I make no complaint of the writer, for he is an earnest man and anxious to stir up our people and churches. That article probably will do good in many directions; but it unfortunately assumes an error often thundered in our ears by our "friends over the left," and then sends it forth as with official sanction. "A leading daily again declares that Methodism is making no progress in Boston." "The statement is too true to admit of denial, lamentably too significant to be ignored. The painful fact forces itself upon all observant friends of the denomination." I am a friend of the denomination, and have occasionally studied the condition and wants of Methodism in this region for more than thirty years, and I protest against the perpetual clamoring about the "failure of Methodism," and especially in the cities.

Such murmuring began in England long before Wesley died, was echoed by some of his followers, and has been iterated and reiterated in this country by men of all the denominations which could not keep pace with Methodism. As soon as they have found their own churches falling to the rear, they have tried to brace up their courage by shouting as they saw her triumphant banner waving far in front of them, "Methodism is running out!" "Methodism is a failure!" especially in the cities; "Methodism has accomplished its mission," and "Gashmu saith it." Of course I admit that Methodism is not accomplishing all that we could desire; but to assert that it is a real or comparative failure is, to put it mildly, an "offense against truth." It "leads the front" throughout the Christian world—in direct and present evangelization; in the inauguration of broad and effective measures to disseminate the Gospel; in Christian education; in political, social and moral reforms; in the experiences of the honest Christian life; and in the number of souls converted to God. I should like a couple of columns for illustration, but can add no more on this proposition at the present time.

Before closing, I will give some facts showing the status of the three principal denominations in the State of Massachusetts and in New England; but must now pay my respects to that terrible Methodist Sahara, the Hub of the universe. Ninety-eight years ago this hour the itinerant had not cast his shadow on the soil of Boston, and when, on the 3th of July, 1790, Jesse Lee reached the city, he found but one open sanctuary, the town Common; and his pulpit was a borrowed table. Services ended, he was obliged to make a horseback ride of a dozen miles to find lodging for the night. The people of Boston thought themselves abundantly supplied with churches, and pastors, and creeds, and seemed determined to admit no new "ism." The preacher and his creed were frowned upon, rejected, scorned. For several years the converts to the new faith were persecuted in one form or another, often hooted at in the streets, and assailed with eggs and other missiles, such as "valiant knights" are wont to use in the dark. Five years of toil and struggle followed, and in August, 1795, the "corner-stone" (or rather brick) of the little chapel on Methodist Alley was laid. Who can look on that picture (the photograph of that chapel is before me), and then on a true picture of Methodism at the present hour, and not say, "What hath God wrought!" Oh, for skill and space to portray the growth of Methodism from that time, through ninety-five years, to the present! Then, the least and most despised "ism" tolerated in the Bay State; now, sitting serenely on Beacon Hill as the only uni-

versity educator in Boston, and annually dispensing, in the finest theological edifice of the country, Methodist theology to students from a score of the States of our republic and from many foreign lands. "But Gashmu saith" again, Methodism is making no progress in Boston. In the presence of such a faith as makes this, to many, very gratifying announcement, such vulgar things as figures will have but little weight, yet I venture to present a few. There are some denominations whose intelligence, zeal, piety and growth are never questioned, and with these I make a few comparisons, asking their pardon for so doing.

THREE DENOMINATIONS IN BOSTON.

	1860	1880	Gain	Per cent.
Congregational	4,646	9,124	4,478	97
Regular Baptist	3,962	10,498	6,536	166
Methodists	1,847	6,438	4,591	249

The figures show which has progressed in this period, and comment is needless.

Perchance it will be said, "This is not fair;" the period is too long, and the advantage on the side of the smaller denomination. Then let us divide this long period, and approach a conclusion with fitting caution. We wish to be perfectly fair.

THE SAME DENOMINATIONS.

	1860	1880	Gain	Per cent.
Congregational	4,646	4,800	154	3.3
Baptist	4,449	10,224	5,775	129
Methodist	1,847	5,478	3,631	197

THE SAME DENOMINATIONS.

	1860	1880	Gain	Per cent.
Congregational	4,646	9,139	4,493	97
Baptist	4,449	10,224	5,775	129
Methodist	1,847	6,438	4,591	249

The same order as before in respect to the rate of progress, and that is the point in discussion.

	1860	1880	Gain	Per cent.
Cong.	9,139	9,141	2	0.1
Bap.	10,224	10,498	274	2.7
Metb.	6,438	6,975	537	8.3

In 1886 and '87 a great revival interest prevailed in the Methodist churches, and the reported gain is unusually large.

I have collected but few statistics of the Protestant Episcopalians in Boston, but they are increasing at almost precisely the same rate as the Methodists. They stood about a hundred below the Methodists in 1860, and full two hundred in 1887.

But, says an anxious one, "Methodism fails in the larger cities;" "It must fail." Yes, if you can make it. Still, an examination of the five cities of this State next in population to Boston—Cambridge, Fall River, Lowell, Lynn, and Worcester—shows the usual rate of progress. From 1880 to 1885 the Congregationalists increased 11 per cent.; the Baptists, 16 per cent.; the Methodists, 17.2 per cent. Combining Boston and the five cities above, and we find the following rates of progress from 1880 to 1885: Congregationalists, 12 per cent.; Baptists, 14.7 per cent.; Methodists, 19 per cent.

Take another illustration or two: In the quinquennial from '80 to '85, the population of Massachusetts increased less than 9 per cent.; the membership of the M. E. Church, 11 per cent. In the same time—'80 to '85—the population of Boston and the five cities increased 11 per cent., the Methodist Episcopal Church membership, 19 per cent. The population of the State outside of those six cities increased 8 per cent., and the Methodist membership 8.3 per cent., a very slight advance over that of the population. So it seems Methodism makes better progress in the large cities than in the towns.

We shall find it instructive to compare the three denominations in Boston and the suburban towns and cities. The territory included is indicated with sufficient accuracy by naming the extreme points—Lynn, Saugus, Reading, Woburn, Waltham, Auburndale, Hyde Park and Quincy—making with Boston twenty-four cities and towns. All the additions made to Boston by annexation are duly considered—dates, 1853 and 1885. In Boston, thus constructed, the Congregationalists increased 53 per cent.; the Baptists, 94 per cent.; and the Methodists, 114 per cent. In Boston and the twenty-three suburbs combined, the following were the rates of progress: Congregationalists, 122 per cent.; Baptists, 144 per cent.; Methodists, 185 per cent.

The Baptists stand as Christian stalwarts. They have intelligence, conviction, sagacity, zeal and piety. Yet I venture a comparison or two. In Massachusetts, in 1792, the Baptists numbered 6,234, the Methodists 391—all young converts and many of them probationers—a Baptist excess of 5,843. In 1885, the Baptists numbered 52,394, and the Methodists 51,180, a large excess of 5,434 being reduced to about 1,200. It is now not more than two-thirds of that number. The Sunday-school membership of the two denominations in 1885 was: Baptists, 59,188; Methodists, 60,600—an excess on our side of 1,432. We glance for a moment at New England. In 1792 the Baptists numbered 17,300, and the Methodists, 1,300; so they had an excess of 16,000. In 1885 they numbered, in the six States, 123,320, and the Methodists 137,924. The excess of 16,000 in 1792 had been balanced, and a surplus accumulated on our side of 14,500, a relative gain of over 30,000. In 1885 their Sunday-school membership in New England was 126,000; ours, 155,000; i. e., 29,000 in excess of theirs.

I have compared the three denominations in New England and in Massachusetts for the same periods adopted in the study of Boston, and in every instance I find Methodism making more rapid progress than either of the others. I would like to give many more illustrations of the growth of Methodism in Boston, both actual and relative, but will only specify one or two. I received my first appointment with the present limits of the city of Boston in 1853. There were at that time, as nearly as I can ascertain, twenty-two Methodist houses of worship in Boston and the suburban cities and towns already mentioned. Six, having undergone various reconstructions, remain for worship. There are now on the same territory seventy-one houses of worship, having an estimated value of more than \$1,600,000 above all indebtedness. This estimate does not include the parsonages. In the city of Boston there are twenty-five church edifices, valued at nearly a million of dollars above debts. How has it happened that these edifices have risen in Boston and its suburbs at the rate of "two a year" for a third of a century? The answer is simple: Methodism is progressing.

In a few words I must refer to the educational achievements of Methodism in this city. What no other people, Protestant or Catholic,

has attempted, Methodism has successfully accomplished—the establishment of a first-class University on the acropolis of Boston. There it stands, not as yet massive in brick and stone, though commodious and sufficiently elegant. Its Schools of Law, Medicine and Theology have no superiors on this continent; its musical and agricultural departments are of a high grade; and its College of Liberal Arts gives instruction unsurpassed by any of the old universities of America. The college is of recent origin, and its growth has been slow for the want of room. Whole number in the University last year, over 750; in the college proper, 207. Candidates to the number of 132 have just passed the examinations, quite a number for 1889, but seventy-five or eighty are expected to enter in September next. This institution is Methodist in its origin, financial support and management; yet thoroughly broad, employing men of almost all denominations as instructors, and receiving students of every phase of faith, Protestant and Catholic; yes, of no faith, if they sustain a good character and pass the examinations. It gives broad Christian culture without leaving Christ out.

How is it that "our respectable dailies" never catch a glimmering of the fact that this University, soon to be a rival of German universities in the advance studies of the School of All Sciences, is a product of Methodism? Had the Catholics or any Protestant denomination established it, we should see frequent references to this growing institution, and our timid Methodists would say, "Oh, if we Methodists could do like that, we might come to be something!"

Brother Methodists, awake, awake! Our cause is owned of God, our course is onward, our banner bears the divine motto, "Forward!" If we are true to our opportunities, and keep clear of entangling alliances, Boston Methodism will in the future, much more than in the past, "lead the front."

EDUCATIONAL ITEMS.

—The Philadelphia Normal School graduated 225 students this year. All of the averages of scholarship were between 90 and 98.

—The Ohio Wesleyan University has conferred the degree of LL. D. on Cady Stanley, president of Case School of Applied Sciences, and member of Euclid Avenue Church, Cleveland.

—Joshua G. Fitch, of the London School Board, inspector of training colleges in England, is visiting this country to obtain information concerning schools and methods here.

—The closing week at Little Rock University was quite successful. Rev. C. B. Besse preached the Baccalaureate sermon. Seven preparatory and four collegiate students were graduated. The degree of D. D. was conferred upon Rev. E. S. Lewis, of Chattanooga, Tenn., and Rev. T. M. E. Stuart, of Iowa. Prof. A. G. Jepson, of Lebanon, Ill.; and A. M. on Rev. S. K. Ong, of China. The president, Rev. Alfred Noon, is re-appointed for the next year.

—Of the six fellowships open to competition by Cornell students, each of the six worth \$400 a year, three have this year been won by women.

—Since the beginning of the C. L. S. C. movement, Chancellor Vincent has never received one for the work he has done in any office he has held in that organization. In all these fifteen years it has been a labor of love, in which he has found a real joy.

—Rev. Dr. Helt has resigned the presidency of Hillsboro (Vt.) Female College. The trustees of the college have changed the name to Hillsboro College, and both sexes will be admitted.

—Rev. Augustus C. Cowles, D. D., resigns the presidency of the Elmira College for Women at the close of the present college year. He has held the office continuously for thirty-three years, and is nearly seventy years old.

—Rachel L. Bodley, dean of the Women's Medical College of Philadelphia, died in that city suddenly, on June 15. She was well known in Cincinnati, her former home, for her studious and literary character, and for her many excellent and sterling traits. Professor Bodley was a graduate of the Cincinnati Wesleyan College, from which she received the title and degree of Mistress of Arts. The medical college with which she was connected made her a regular D. D. Her department in the institution was that of chemistry.

—Ex-President White of Cornell has offered to contribute \$10,000 toward an alumni hall for the university, provided \$50,000 additional can be raised by the alumni themselves. Dr. R. S. Storrs preached the baccalaureate June 17.

—The existence of Clafin University is due largely to the generosity of Hon. Lee Clafin and family, of Boston, Mass. The college campus is the original site of the Orangeburg Female Seminary. In July, 1869, the property was secured by Rev. A. Webster, D. D., and T. Willard Lewis, and was set apart to its present purpose. In December following, a liberal charter was obtained from the State of South Carolina. By act of Legislature, approved March 12, 1872, the State College of Agriculture and Mechanical Institute was located at Orangeburg, in connection with the University. An experimental farm, consisting of 116 acres, was provided. This department is sustained by the Agricultural Land Strip Fund, donated by the United States Government to the State; and the interest on the same being given to the Agricultural Department of the University of South Carolina, Columbia, S. C., and one-half to Clafin University, Orangeburg, S. C. In January, 1876, the campus was completed. The college building was erected, and others of less value have been added. The campus contains forty acres. It possesses great natural beauty and attractiveness. The advantages and privileges of the institution are offered to all of either sex without regard to race, color or nationality.

AMONG THE CHURCHES.

BY REV. FREDERICK BURELL GRAYES.

IT would be strange indeed if there was not a Methodist church within the shadow of Bunker Hill monument. Methodism is, when expanded, patriotism. It renders unto Caesar the things that are Caesar's, and unto God the things that are God's. And so taught Jesus. Well, thus it happens that there is a church of our denomination in this famous area, known by the common, though felicitous, title of "Trinity." Would not the readers of the HERALD like to know its history? I will give it, trusting that they would.

As is usual when there is no church, meetings are held at different places by the few or many sympathizers in the movement, before organization. The ground is first ploughed, then the seed sown, and as the last step, the fence is built. So, probably under the leadership of "Father" Brackett, informal religious meetings were held, until the time was ripe for organizing a church. The time came. It was about midway between the foundation of St. John's and Tremont St., or 1820. If we could have participated in the movement, we should doubtless have found it to be earnest and spontaneous. It promised much, but no more than it has fulfilled. The church was first known as the Methodist Religious Society of Charlestown, and was organized under a special act of the Legislature. As was the case in most of our primitive religious communities, the great majority of the people were poor, although one or two were, for those days, rich. Let me say that a very rich man,

The writer is especially indebted to Hon. Liverius Hull, Mr. W. H. Ruston, and Mr. Stephen Merrill.

though it depends largely upon his character, is sometimes a source of trouble. The brother at the top, looking down, is prone to get his head to swimming, and the brethren, looking up, are liable to get dizzy. And so both wander away, more or less, from the plain path of Christian courtesy and righteousness. As a result, the church alone suffers. But the majority of wealthy men in the church are unostentatious and helpful. After the organization of the church, the people began to look around for a building. As far back as 1801 the Baptists had erected a meeting-house, which by order of the court was sold in 1815. From 1817 by the Unitarians had occupied it, and wishing now to sell, this was bought by the Methodists. It was situated on High St. Subsequently the Methodists abandoned it, and it was then used for an armory. The afterwards was demolished, and a hotel called "The Salem" was erected on the spot. This hotel still stands. So many changes in eighty years! Among the original members of what is now, 1820, called the High St. Methodist Church, were, Josiah Brackett, David Snow, Oliver Smith, Nicholas Child, Samuel Rice, John Harding, Joseph Caldwell, Margaret Howard, Martha Carlton, Nancy Winchester, and John Plaiside.

The new church began to attract attention, and it grew in numbers and influence, though slowly. The fact that the Unitarians had occupied the same church, checked the earnest evangelistic movements of the Methodists. And that, too, notwithstanding the fact that the distinguished Wilbur Plisk, who subsequently, after presiding over Wilbraham Academy, became president of Wesleyan University, which position he refused to resign even for the bishopric. He gave, however, a tremendous impetus to Methodism during his two years' pastorate. It was while he was pastor at Charlestown that a casual street conversation between himself and Isaac Rich gave birth to the great University of Boston. He was followed by Daniel Fillmore, and between him and John H. Twombly, during whose pastorate many things of importance to the church were transacted which I will speak of later, the following clergymen officiated as pastors: Revs. Bartholomew Othman, E. Ireton, Orange Scott, T. C. Peirce, S. W. Wilson, J. C. Bonczec, Rufus Spaulding, John Lord, Asa Kent, George Pickering, Joel Knight, Daniel Webb, William Smith, Ephraim Kibby, Moses Scudder, J. D. Bridge, J. Sanborn, B. K. Peirce, G. W. Frost, Chas. K. True, H. E. Hemphstead, William S. Studley, H. V. Degen, C. L. McCurdy, L. White and Geo. Bowler.

But some years after the church was bought of the Unitarians, there was a very strong desire to improve it, but they had no money. A good brother, therefore, on his own responsibility took the matter in hand. A substantial brick foundation was put under the church, and accommodations arranged for several stores. So fixed up, traces of the former modest meeting-house were not discernible. As payment for the improvements, the church gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed in 1864-'5, the property was sold at auction, and it became necessary for the church to seek new quarters. It was indeed a dismal outlook. All this did not happen in a year, but in years, and culminated during the pastorate of Bro. Twombly. Twice before his pastorate repairs and improvements had been made, and when he came to the church, gave a deed to the brother, according to which, tenure only to worship in the church was reserved to the society; and, indeed, to that, after the recording of the deed, it was necessary to pass over land which did not belong to the society. And then, too, there was a mortgage on the property of about \$3,000. So it was a church-home more in vision than reality. Finally the mortgage foreclosed

Our Book Table.

THE BAPTISM OF FIRE, AND OTHER SERMONS. By Rev. J. Wesley Johnson, with introduction by H. J. Johnson. M. A., B. D. Toronto: William Briggs.

This is a rare volume of discourses, for which we thank the author. They show, first, the critical, exegetical spirit which is essential in order to the structure of a good sermon. They exhibit a sincere care and study in preparation, although this is so well concealed that the ordinary reader would not notice it. There is evidence that the preacher is a man thoroughly familiar with his subject, with men and women in all the native conditions and needs, so that the application is practicable and tangible. He is dealing with living men. The style is elegant and classic, and never tedious. A sweet and earnest spirit pervades the volume from its beginning to the last. Again, we say, that we thank this brother, once a member of the New England Conference, for this excellent book. We shall put it in our hand-bag as we go to the grove or the beach, for edification and inspiration.

A REVIEW OF REV. F. W. MACDONALD'S "LIFE OF WM. MORLEY PUNSMORE, D. D." By Rev. Hugh Johnson, M. A., B. D., with an introduction by Rev. Geo. Douglas, LL. D., and an estimate of the great preacher's character and work in Canada. By Hon. Samuel Macdonald. William Briggs: Toronto. Price, 75 cents.

Punsmore was that marvelous mould of man and preacher like Channing, Payson, Starr King, that cannot be over-estimated. It was a combination of the sensitive, brilliant and unique qualities of genius that seem to live on in larger life as the years increase. Hence every attempt to interpret the man afresh by the masterly hand will be eagerly welcomed. The general verdict is that Macdonald saw only sections of the great character, and magnified the infinitesimally seen even there. This able and discriminating book gives better, clearer vision of the great preacher. The work is well and lovingly done by each writer. We are grateful for this volume.

Magazines and Periodicals.

A photograph of Ferdinand Heilbuth's picture, "A Summer Day," is given as a frontispiece to the July Magazine of Art. The table of contents is as follows: "The Aims of Art," by George Frederic Watts, R. A.; "A Personal View of Japanese Art," by the Living Art of the century," by Mortimer Menpes; "Old Arts and New Thoughts," by Theodore Progressiv, Not Stationary," by J. E. Hodgson, R. A.; "Current Art: The Royal Academy," by H. M. H. Spielmann, with two illustrations—"Niche," by Solomon J. Solomon, and "Sir William Jenner, M. D., K. C. B.," by F. Holl, R. A.; "The Forest of Fontainebleau: Summer," by Maurice Talmey; "The Crown: Its Growth and Development," by Lewis F. Day; "Charles Dickens and His Age," by William H. Stott; "The Chronicle of Art," and "American Art Notes." Cassell & Co., Limited: 104 and 106 Fourth Avenue, New York.

CHRISTIANITY IN THE DAILY CONDUCT OF LIFE: Studies of Texts Relating to Principles of the Christian Character. Thomas Macdonald, 2 and 3 Bible House, New York. Price, \$1.50.

This book has no author, and for that reason we do not take it up with a favorable impression. The personality behind the book is everything to us, and hence we do not believe that the commendation of authorship is ever justifiable. It is like sending a child into the world, nameless and unknown, to wander about a wail, suspected, misinterpreted, and exciting suspicion against the innocent who are charged with his paternity. The book is, however, strong and timely. Indeed, it lays hold of a phase of Christian truth now pressing, stronger than ever before, for a hearing. The book demands that our religion be Christianized by the utterance of Christ become obligatory upon human life and conduct, that men learn that to be a Christian means to be Christlike in purpose, temper, character. It is wholesome, helpful, suggestive.

THE NAMES OF GOD IN HOLY SCRIPTURE: A Revelation of His Attributes and Character. Notes of a course of lectures by Andrew James. Thomas Whitaker: New York. Price, \$1.50.

Those readers who are familiar with the other works of this distinguished writer and exegete, will not need more in the way of announcement than to know that another book has come from his voluminous pen. Those who have not read him in other works need only be informed that all the lessons which can be pointed by an ingenious and devout mind from so large a theme, are here grouped together.

By A. W. S. KNEW NOB: The Story of a Young Man. By Margaret M. Robertson. New York: Randolph & Co. New York. Price, \$1.50.

Miss Robertson made a reputation for writing the story that fascinates and charms while it teaches most excellent moral lessons and awakens the noblest emotions, in her first volume, "The Love of a Son." It is a high praise to say that each new book has equalled the generous expectation raised.

THE WINNING SIDE. By Mary Dwinell Chellis. The National Temperance Society and Publication House: 58 Reade St., New York.

This is another of those excellent stories in this well-known author's hands, that tell with such force and realistic evidence the danger and results of intemperance. It is a good book for the Sunday-school library and the home.

RELIGIOUS RECONSTRUCTION. By M. J. Savage. Boston: Geo. H. Ellis.

A better title to this book would be, "Religious Destruction." The volume is pedantic, superficial, egotistic. It assumes much; it enlightens but little. It is full of negation and religious nihilism. We ask for bread, and this would-be philosopher always gives us a stone. Savage can eclipse Renan and the whole coterie of German agnostics in generating mysticism and doubt. If that is what the reader is seeking, we advise him to look no further.

THE HOLY WORD IN ITS OWN DEFENSE. By Rev. Abel Silver. Third edition. Massachusetts New-Church Union: 109 Tremont Street.

This book was written as an answer to the famous work of Bishop Colenso on the Pentateuch. The author was a devout believer in the plenary inspiration of the Scriptures, and this is the basis of the work. He struggles with the great problems of the "Origin of the Human Race," the "Origin of the Human Mind," "The Microcosm and the Macrocosm," "The Correspondence of Numbers," "The Church," "Heaven and Hell," and "The New Birth."

THE NATIONAL REVIEW: A collection of papers by American Economists. Edited by Henry Clay, Ph. D., author of "Cooperation in a Western City" etc. With an introduction and an appendix of statistical data. A. C. McClurg & Company. Price, 80 cents.

The value of this book to those who would know what the specialists have written, may be inferred from the names of the contributors: Prof. W. E. B. Smith, R. E. Thompson, R. A. Seligman, Jesse Macy, J. B. Clark, Woodrow Wilson, A. D. Moore, I. W. Knapp, A. T. Hadley, Francis A. E. W. Lewis, J. H. Canfield, Arthur Jager, D. Wright, J. L. Laughlin, Carroll D. Wright. This is indeed an encyclopedia on this new vital subject.

COMPARATIVE RHETORIC: By Practice; Schools and Colleges. By William Williams, A. D. C. Heath & Co.: Boston.

It is on the face of it, a practical book, not that it excludes theory, but that it gives prominence to practice. The author believes that true teaching consists in the right blending of practice with theory.

NATIONAL THEOLOGY: Or, Ethical and Theological Essays. By John Milton Williams, A. M. Chicago: Charles E. Kerr & Co. Boston: George H. Ellis. Price, \$1.50.

This volume is a series of essays on "Old and New Calvinism," "The Conscience," "Virtue, from a Scientific Standpoint," "Regeneration," and so on through the category of vital and fundamental topics connected with our Christianity. The author very fairly states the older theological declaration, and then the more devout Unitarian formulation of the same doctrine. This is a very candid and reasonable statement of the views of the author.

AMATEUR PHOTOGRAPHY. By Ellerslie Wallace, Jr. Porter & Coates: Philadelphia.

The third edition of the "Amateur Photographer" contains, besides the chapters on the more important novelties to which attention has been directed during the last two or three years, such as the "Magnesium Flash Light," "Secret and Detective Camera," "new and reliable methods of 'Intensifying the Gelatine Plate,'" "Ortho-Chromatic Photography," etc.

NO. 17 AND 18 OF BATTLES AND LEADERS OF THE CIVIL WAR. Published by the Century Co., Union Square, New York, contain illustrated sketches of campaigns in Kentucky and Tennessee, at Cumberland Gap, and at Fredericksburg; the removal of Gen. McClellan; Burnside at Fredericksburg; the Chancellorsville campaign. The same abundance of admirable illustrations and excellent mechanical execution continues to mark the successive issues of this elegant work.

Cassell's Family Magazine for July has the following attractive table of contents: "For the Good of the Family," illustrated; "Monica; or, Stronger than Death;" "Hard of Hearing," by a Family Doctor; "A Family of Boys, and How They were Started in Life." This is a charming article. We have named one-half of the table of contents, and our pen wearies. This is an exceptional magazine for the family.

BOOKS OF THE WEEK.

CIVIC FOR YOUNG AMERICANS. By Wm. Mc Gillis, M. A. New York: A. Lovell & Co. Price, 50 cents.

MY STORY OF THE WAR. By Mary A. Livermore. Hartford, Conn.: A. D. Worthington & Co. Price, 50 cents.

THE PASTOR'S PRIVATE MARRIAGE RECORD. Adapted by Geo. Van Alstyne, D. D. Copyright, 1887, by Geo. Van Alstyne.

HOW TO JUDGE OF A PICTURE. By John C. Van Dyke. Chautauque Press: New York. Price, 10 cents.

AN OUTLINE HISTORY OF GREECE. By John H. Van Dyke and James H. Joy. New York: Chautauque Press. Price, 50 cents.

CHRISTIAN ARCHÆOLOGY. By Charles W. Bennett, D. D. New York: Phillips & Hunt. Price, \$2.50.

READY-MONEY MORTGAGE. By Walter Bennett and James Rice. New York: Dodd, Mead & Co. Price, 15 cents.

THE CHAPLAIN OF THE FLEET. By Walter Bennett and James Rice. New York: Dodd, Mead & Co. Price, 15 cents.

THE SEAMY SIDE. By Walter Bennett and James Rice. New York: Dodd, Mead & Co. Price, 15 cents.

THE STRANGE ADVENTURES OF A HOUSE-BOAT. By William Blackman. New York: Harper & Bros. Price, 10 cents.

MR. MERSON'S WILL. By H. Rider Haggard. New York: Harper & Bros. Price, 15 cents.

THE RUSSIAN PRISONER. By Stephen A. Harker & Bros.

THE HISTORY OF NICHOLAS MISS. Translated from the French by William Warren. New York: Harper & Bros.

HYMNS AND TUNES. Music composed and Adapted by George William Warren. New York: Harper & Bros.

COLLECTION OF AMERICAN AUTHORS. Vol. I. Miscellaneous Series. Boston: Cupples & Hurd.

THE PEOPLE'S SHIRK. By Joseph Parker, D. D. Vol. VIII. New York: Funk & Wagnalls. Price, \$1.50.

A LITTLE MAID OF ACADEMY. By Marian C. I. New York: New York: D. Appleton & Co. Price, 25 cents.

"BOOKS THAT HAVE HELPED ME." From the "Century Magazine." By Wm. W. Meach, A. M.

"QUINCE CULTURE." By W. W. Meach, A. M.

JOHN R. McPHERSON. By O. P. Fitzgerald, D. D. Nashville, Tenn.: Publishing House of the M. E. Church, South.

MAGAZINES.

Johns - Little Living Age. - Humboldt Library, - Washington, D. C.

Colony - Rogers Library. - Church of the Holy Trinity, New York.

Colony - Rogers Library. - Church of the Holy Trinity, New York.

Colony - Rogers Library. - Church of the Holy Trinity, New York.

Colony - Rogers Library. - Church of the Holy Trinity, New York.

QUESTIONS ON PROTECTION.

An Open Letter to Hon. James F. Almy and Prof. C. C. Bragdon.

By REV. JOHN COLLINS.

MR. EDITOR: I am, and I doubt not that thousands of your readers are, pleased with the communications of the brethren whose names appear in the title of this letter, on the subject of Protection and Free Trade. You have our thanks for this new "spice-box" of yours to give us the "variety which is the very spice of life."

By your permission, I submit the following brief statements and questions to the brethren for their consideration, if they deem them worthy of it:—

1. It is a constant repetition that we must protect American manufacturers from being undersold by the cheaper products of foreign manufacturers. Is not this simply a war of rich monopolies for the largest profits, for the purpose of amassing great wealth?
2. It is another repetition that the protection of capitalists also protects labor. How? To instance: When American manufacturers (monopolists) cut down the wages of home labor, or below the living line, and drive from employment thousands of our boys and girls, and send for and bring car-loads of Canadians to take their places. Does this protect home labor? How does this often unskilled, ignorant, un-moral labor enable and protect the interests of home labor and society generally?
3. While in Europe I was told by a monopolist that in order to compete with the American manufacturers or monopolists, and make living (large) profits (for it takes large profits for such men to live), the poor wage-workers are cut to almost the starvation line. Such is the degradation of labor for the support and protection of monopolists in Europe. And American monopolists declare that to be protected from cheap foreign products, they must cut down wages, import and employ cheap foreign labor with all its degradation! How does this kind of monopoly-protection protect our skilled, intelligent, virtuous American laborers? How? Is it not the political capitalists and trusts that are protected, while the toiling millions and consumers are not protected adequately, not from cheap goods, but from cheap labor?

As a Drink in Fevers.

Use Horford's Acid Phosphate.

DR. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

PECULIAR In the combination, preparation, and manufacture of its ingredients, Horford's Acid Phosphate accumulates where other preparations entirely fail. Peculiar in its good name at home which is "lower of strength abroad," peculiar in the phenomenal sales it has attained, Horford's Acid Phosphate is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

TO THE MINISTERS OF THE M. E. CHURCH IN NEW ENGLAND.

DEAR BRETHREN: Having been appointed by the M. E. Church to do missionary work among the French people within the bounds of the N. E. S. Conference, I wish to call your attention to the method I propose to follow in the gospel work to which I have been appointed. With the approval of the brethren, and authorized by my presiding elder, I am now collecting funds to be used in the buying of a tent in which I am to preach the Gospel to the thousands of my countrymen in New England.

This new and novel method of work, if successful, will, as Bro. L. N. Beaudry says, be an inspiration to French evangelization all over the United States. All of our Methodist French preachers have promised me their gratification co-operation during the summer.

I am very anxious to begin tent services not later than the 9th of July. I had hoped to be able to buy my tent and defray all expenses without making a public call; but as I need about \$300 more, I make this appeal. Will not all those who can do so, send me a few dollars, or if you are not able to do so yourselves, try and interest some of your laymen in this work, and let me hear from you at your earliest convenience?

Surely, brethren, the salvation of nearly 400,000 French Canadians in New England is a matter of interest to you, and the method I propose for doing this work is worthy of your prayerful and earnest consideration.

HENRY E. BENOIT,
30 SUMMIT ST.,
Woonsocket, R. I.

TEMPERANCE ITEMS.

—Local option was carried at Warrenburg, Mo.

—Sir Wilfrid Lawson will soon visit America to study the operation of the Maine liquor law.

—From the official reports the saloons of Chicago took in the past year over \$58,000,000 for the sale of beer alone.

—At the recent Wisconsin Prohibition Convention the fact was brought to light that all but 65 of its 500 delegates were formerly Republicans.

—The Haddock Memorial Hall, of Malleu University, at Bartley, Neb., will be a handsome and substantial building. The friends of temperance all over the land are invited to give at least one dollar each to assist in the erection of this \$50,000 memorial. This building will be 100x75 feet, with three stories, besides basement and attic. It stands in the centre of a fifty-two acre campus, reserved as a permanent park, and bounded on all sides by avenues 130 feet wide. The basement story of this building is now complete at a cost of \$10,000. The cornerstone of the superstructure was laid June 9, the second anniversary of the founding and dedication of the town in the interests of temperance and Christian education.

A QUESTION OF HEALTH.

This plain question comes home to every housekeeper. We all desire pure and wholesome food, and this cannot be had with the use of impure or poisonous baking powder. There can be no longer a question that all the cheaper, lower grades of baking powders contain either alum, lime or phosphoric acid. As to as we may be to admit so much against what may have been some of our household gods, there can be no gainsaying the unanimous testimony of the official chemists. Indeed, analysts seem to find no baking powder entirely free from some of these objectionable ingredients except the Royal, and that they report as chemically pure. We find some of the baking powders advertised as pure, to contain, under the tests of Professors Chandler, Hahnsbach and others, nearly twenty per cent. of lime, while others are made from alum with no cream of tartar. This, we presume accounts for their lack of leavening power as sometimes complained of by the cook, and for the bitter taste found in the biscuits so frequently complained of by ourselves.

But aside from the inferiority of the work done by these powders, the physicians assure us that lime and alum taken into the system in such quantities as these are injurious. Their physiological effects are indigestion, dyspepsia, or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime still cheaper, while cream of tartar costs thirty-five or forty cents. The reasons for the chemical purity of the Royal Baking Powder were recently given in the *New York Times* in an interesting description of a new method of refining argols, or crude cream of tartar. It seems that it is only under this process that cream of tartar can be freed from the lime natural to it and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

Professor McCurtie, late chief chemist of the Department of Agriculture, at Washington, D. C., makes an examination of this process, and reported upon the results attained in the refined cream of tartar. The following extract from his report would seem to answer the question repeated at the head of this article, and which is so frequently propounded by the housekeeper.

"I have examined the cream of tartar used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure and free from lime in any form. The chemical tests to which I have submitted the Royal Baking Powder prove it perfectly healthful and free from every deleterious substance. The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge."

As a Drink in Fevers.

Use Horford's Acid Phosphate.

DR. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

PECULIAR In the combination, preparation, and manufacture of its ingredients, Horford's Acid Phosphate accumulates where other preparations entirely fail. Peculiar in its good name at home which is "lower of strength abroad," peculiar in the phenomenal sales it has attained, Horford's Acid Phosphate is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

TO THE MINISTERS OF THE M. E. CHURCH IN NEW ENGLAND.

DEAR BRETHREN: Having been appointed by the M. E. Church to do missionary work among the French people within the bounds of the N. E. S. Conference, I wish to call your attention to the method I propose to follow in the gospel work to which I have been appointed. With the approval of the brethren, and authorized by my presiding elder, I am now collecting funds to be used in the buying of a tent in which I am to preach the Gospel to the thousands of my countrymen in New England.

This new and novel method of work, if successful, will, as Bro. L. N. Beaudry says, be an inspiration to French evangelization all over the United States. All of our Methodist French preachers have promised me their gratification co-operation during the summer.

I am very anxious to begin tent services not later than the 9th of July. I had hoped to be able to buy my tent and defray all expenses without making a public call; but as I need about \$300 more, I make this appeal. Will not all those who can do so, send me a few dollars, or if you are not able to do so yourselves, try and interest some of your laymen in this work, and let me hear from you at your earliest convenience?

Surely, brethren, the salvation of nearly 400,000 French Canadians in New England is a matter of interest to you, and the method I propose for doing this work is worthy of your prayerful and earnest consideration.

HENRY E. BENOIT,
30 SUMMIT ST.,
Woonsocket, R. I.

TEMPERANCE ITEMS.

—Local option was carried at Warrenburg, Mo.

—Sir Wilfrid Lawson will soon visit America to study the operation of the Maine liquor law.

—From the official reports the saloons of Chicago took in the past year over \$58,000,000 for the sale of beer alone.

—At the recent Wisconsin Prohibition Convention the fact was brought to light that all but 65 of its 500 delegates were formerly Republicans.

—The Haddock Memorial Hall, of Malleu University, at Bartley, Neb., will be a handsome and substantial building. The friends of temperance all over the land are invited to give at least one dollar each to assist in the erection of this \$50,000 memorial. This building will be 100x75 feet, with three stories, besides basement and attic. It stands in the centre of a fifty-two acre campus, reserved as a permanent park, and bounded on all sides by avenues 130 feet wide. The basement story of this building is now complete at a cost of \$10,000. The cornerstone of the superstructure was laid June 9, the second anniversary of the founding and dedication of the town in the interests of temperance and Christian education.

A QUESTION OF HEALTH.

This plain question comes home to every housekeeper. We all desire pure and wholesome food, and this cannot be had with the use of impure or poisonous baking powder. There can be no longer a question that all the cheaper, lower grades of baking powders contain either alum, lime or phosphoric acid. As to as we may be to admit so much against what may have been some of our household gods, there can be no gainsaying the unanimous testimony of the official chemists. Indeed, analysts seem to find no baking powder entirely free from some of these objectionable ingredients except the Royal, and that they report as chemically pure. We find some of the baking powders advertised as pure, to contain, under the tests of Professors Chandler, Hahnsbach and others, nearly twenty per cent. of lime, while others are made from alum with no cream of tartar. This, we presume accounts for their lack of leavening power as sometimes complained of by the cook, and for the bitter taste found in the biscuits so frequently complained of by ourselves.

But aside from the inferiority of the work done by these powders, the physicians assure us that lime and alum taken into the system in such quantities as these are injurious. Their physiological effects are indigestion, dyspepsia, or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime still cheaper, while cream of tartar costs thirty-five or forty cents. The reasons for the chemical purity of the Royal Baking Powder were recently given in the *New York Times* in an interesting description of a new method of refining argols, or crude cream of tartar. It seems that it is only under this process that cream of tartar can be freed from the lime natural to it and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

Professor McCurtie, late chief chemist of the Department of Agriculture, at Washington, D. C., makes an examination of this process, and reported upon the results attained in the refined cream of tartar. The following extract from his report would seem to answer the question repeated at the head of this article, and which is so frequently propounded by the housekeeper.

"I have examined the cream of tartar used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure and free from lime in any form. The chemical tests to which I have submitted the Royal Baking Powder prove it perfectly healthful and free from every deleterious substance. The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge."



A Cup of Sanford's Ginger.

SANFORD'S GINGER, compounded of Imported Ginger and Choice Aromatics, is a most grateful stimulant to the stomach, speedily promoting digestion and assimilation of food, and hence fortifies the system against prostrating influences.

As a pure tonic stimulant for the young, the aged, the mentally and physically overworked, for delicate females, especially mothers, and as a means of reforming those addicted to an excessive use of alcoholic stimulants, it is invaluable.

As a summer drink, with water, milk, lemonade, effervescent draughts and mineral water, it is the best.

Beware of worthless "gingers" offered by unscrupulous druggists and dealers on those who call for and desire only

SANFORD'S GINGER,
The Delicious Summer Medicine.

SANFORD'S GINGER,
Is sold by All Druggists and Grocers.

THEY DID IT.

What? Cured among others the following:

80 Central Ave., Cincinnati, O.,
January 4th, 1888.

Athlyphores Pills have cured me of liver complaint and dyspepsia. I save ten dollars a month by taking them. I feel well, and I have improved wonderfully.

16 Rosette St., New Haven, Ct.,
February 10th, 1888.

Athlyphores Pills worked wonders in my case of dyspepsia.

EMMA L. CLARK.

Athlyphores Pills are small and pleasant to take, yet wonderfully effective. Invaluable for kidney and liver complaints, dyspepsia, indigestion, constipation, headache, etc. They take away that tired feeling giving new life and strength.

Send 6 cents for the beautiful colored picture, "Moorish Maiden."

THE ATHLYPHORES CO. 112 Wall St. N. Y.

The Lady

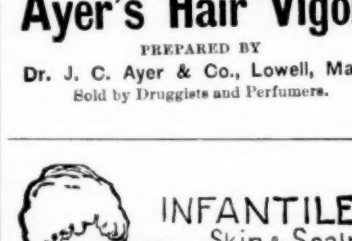
Who has fine hair, and desires to preserve its color, abundance, and lustre, should use Ayer's Hair Vigor as a dressing. It keeps the scalp clean and cool, and is by far the most exquisite toilet preparation in the market.

B. M. Johnson, M. D., Thomas Hill, Mo., says: "I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the hair soft and lively, and preserves the original color. My wife has used it for a long time with most satisfactory results."

Mrs. S. A. Rock, of Anderson, Texas, writes: "At the age of 34, in Monroe, La., I had a severe attack of swamp, or malarial, fever. A friend gave me a bottle of Ayer's Hair Vigor. Before finishing the first bottle my hair began to grow, and by the time I had used three bottles, I had a fine head of hair."

Ayer's Hair Vigor,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants, and curing itching, disfiguring, scaling, and eruptive diseases of the skin, scalp and head, with loss of hair, from infancy to old age, the CUTICURA Remedies are infallible.

CUTICURA, the Great Skin Cure and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50¢; SOAP, 10¢; RESOLVENT, 25¢. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

INVALID WHEEL CHAIRS.

Illustrated Catalogue MAILED FREE. PAINE'S FURNITURE CO., 46 Canal St., Boston.



Gospel Hymns

By SANKEY, McGRATHAN and STEBBINS.

FOR YOUR SUNDAY SCHOOL. Better Try It!

It will Answer for The Prayer Meeting Also.

234 SONGS, MUSIC FOR EVERY HYMN.
Music Edition, 25¢ Covers, \$3.00 per 100.
Words Only, 25¢ Covers, \$1.00 per 100.

BIGLOW & MAIN, 76 East Ninth St., New York.
CHICAGO BRANCH, 81 Randolph St.



A Cup of Sanford's Ginger.

For the stomach's sake, a little SANFORD'S GINGER at this season of the year is most imperatively demanded by every one, because

It is sure to check every disturbance of the stomach and bowels, by whatever caused.

It prevents indigestion, flatulency, and colic.

It destroys disease germs in water drunk.

It breaks up colds and simple fevers, and is sure to ward off malarial influences.

It promotes sleep and allays nervousness.

It is the best of travel companions.

It is unrivaled as a summer medicine, and is the best ginger in the world.

Beware of worthless "gingers" offered by unscrupulous druggists and dealers on those who call for and desire only

SANFORD'S GINGER,
The Delicious Summer Medicine.

SANFORD'S GINGER,
Is sold by All Druggists and Grocers.

EDUCATIONAL.

LASELL SEMINARY.

Andover, Mass.

The only school for young women alone under the auspices of the Methodist Episcopal Church in New England.

Graduates from the High Schools having a Latin Course are admitted by certificate to the Sophomore Class on probation.

Thorough instruction and careful training. Group system of college studies; representative in the best colleges open to women; emphasizes in its own course of study English Literature, History and Natural Science. Best city masters in music; Native and English instruction in French and German.

Next year begins Sept. 20.

For catalogue apply to
C. C. BRAGDON, Principal.

N. H. Conference Seminary

—(AND)—
Female College, Tilton, N. H.

Location near the lake and mountains region of New Hampshire, and remarkable for healthfulness and beauty of scenery. Three hours from Boston, on direct route to Montreal.

This institution has erected a splendid new building, containing every modern convenience, steam heating, bath rooms, etc. Especial attention has been given to sanitary arrangements. The dormitory is in two stories in height, thus avoiding long flights of stairs.

A chartered college for ladies. A preparatory school for gentlemen, with several special courses in Science, Italian, Art, Music, and Languages. Large faculty, excellent moral influences, thorough instruction, library, and small contingents for the winter term begin March 21. Correspondence course, Address D. C. KNOWLES, D. D., Tilton, N. H.

WESLEYAN ACADEMY.

WILBRAHAM, MASS.

One of the half dozen best Preparatory and Classical Schools in New England. Excellent facilities in Academic Studies, Music, Painting, Industrial Science, and Commercial Studies. The payment of \$60 in advance will cover all tuition in the Preparatory and Academic Courses, together with board, a limited amount of washing, room-rent, heating and all other necessary expenses, except books, stationery, lights and small contingents for Fall Term beginning Aug. 27. Send for catalogue to G. M. STEELE, Principal.

EAST ME. SEMINARY

Bucksport, Me.

Rev. A. F. CHASE, Ph. D., Principals.

Fall Term begins August 27, 1888.

Winter Term begins December 3, 1888.

Spring Term begins March 17, 1889.

College Prep. paritry, Scientific, Academic, Normal, Art and Music Courses. Military Science. Business College with first-class instruction. Location unsurpassed; Easy of access by boat or rail. Terms low. Send for Catalogue.

SCHOOL OF EXPRESSION

Training for Voice, Body, and Mind. Most thorough and advanced work can be selected. Courses of Private Lessons. Catalogue and Summer circular free. S. S. CURRY, Ph. D., Freeman F. 15, Beacon St., Boston. Special courses for ministers on their vacation.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

Free rooms and free instruction in the heart of Boston. Address Asst. Dean, M. D. Buell, 12 Somerset St., Boston, Mass.

BOSTON UNIVERSITY SCHOOL OF LAW.

Twenty Instructors.

Opens October 3. Address Hon. E. H. Bennett, Dean, 10 Ashburton Place, Boston, Mass.

GANNETT INSTITUTE FOR YOUNG LADIES.

The Thirty-Fifth Year. For catalogue, send to REV. GEO. GANNETT, D. D., 29 Chester St., BOSTON.

Boots by Mail.

For men, women and children. Prepared without extra charge. Fit and service warranted. Narrow goods a specialty. Keep your feet warm. If you cannot find FIRST CLASS goods in your vicinity, send to me from any State or Territory. If they don't suit, I will return them.

Send for illustrated catalogue. Reference
Zion's Herald.

M. G. PALMER,
541 CONGRESS ST., PORTLAND, ME.

NEW ENGLAND

Methodist Book Depository.

New and Desirable Books.

NOW READY.

Volume IV. of the

Library of Biblical and Theological Literature.

Edited by G. R. Crooks, D. D., and John F. Hurst, D. D.

BEING

The Family.

UNTRODDEN PATHS.

BY ELLA C. G. PAGE.

"Who never walks where he sees men's tracks, makes no discoveries." The tollers who tread in the old, beaten ways, The myriad footprints mark, Tho' the goal they seek their feet may win And rest in sheltering ark, Yet they never discover aught wondrous or rare Of love, of delight, or of praise; For the jewels that brighten the gold gleaming fair, Lie out in the untrodden ways. The one that would climb, must hew his own path; The soul that would new visions see, Must with its own hands the veil rend away That hides from our gaze the To Be. All honor to those who keep the old ways, With their clean, keen, immaculate shoes, But life's diamonds and rubies gleam brightly outside The thick hedgeways of custom and use. Get out of the rut! Climb—aspire to the sky! You can hew your own path if you will. There are new, lovely sights for your vision to spy When the summit you gain of the hill. There, far, sunlit plains lie awaiting your feet, There are jewels a monarch might wear In the untrodden paths where they only can tread, The brave souls who have courage to dare. Methuen, Mass.

FOREVER.

They sat together in the sun And Youth and Hope stood hovering near, Like drooping bell-bells one by one Chimed the glad music soft and clear; And still amid their happy speech, The lovers whispered each to each, "Forever!" Youth spread his wings of rainbow light, "Forever!" he whispered as he went, They heeded not nor mourned his flight, Wrapped in their measureless content; And still they smiled, and still was heard The confidently-uttered word, "Forever!" Hope stayed, her steadfast smile was sweet, Until the even-time she stayed; Then, with reluctant, noiseless feet She stole into the solemn shade; A graver shape moved gently by, And bent, and murmured warningly, "Forever!" And then—where sat the two, sat one! No voice spoke back, no glance replied; Behind her, where she rested lone, Hovered the specter, solemn-eyed; She met his look without a thrill And smiling faintly, whispered still, "Forever!" O, sweet, sweet Youth! O, fading Hope! O, eyes by fearful mists made blind! O, hands which vainly reach and grope For a familiar touch and kind! Time passeth for no lover's kiss; Love for its sake is but this— "Forever!"

—SUSAN COOLIDGE, in Independent.

CHASTENED.

How softly tread the specters of our sorrow About our sunset way! How gently rest the shadows of to-morrow Upon our path to-day! Beneath the laugh of pleasures evanescent The heart remembers pain, And catches from the hills of the present The sound of coming rain. Yet not the skies in which no clouds are drifting Reveal the beauty rare Of those whose veiled smiles are ever shifting Their light-fleets everywhere. We turn unblinded from faces fresh with beauty, Unfettered yet by fears, To those whose lines are chased by pain and duty, And know the touch of tears. The heart whose chords the gentle hand of sadness Has touched in minor strain Is filled with gracious joys and knows a gladness All others seek in vain. How poor a life, where paths tell no story, Whose pathways reach no shrine, Which, from suffering, misses, too, the glory Of sympathies divine! Some day our souls may face the Sun unclouded And bear its wonders rare; 'Tis well awhile to gaze on visions shrouded In earthly atmosphere. —FRANK MARION NORTH, in Christian Union.

THOUGHTS FOR THE THOUGHTFUL.

Strangely do some people talk of "getting over" a great sorrow, overlooking it by, thrusting it into oblivion. Not so. No one ever does that—at least no nature which can be touched by the feeling of grief at all. The only way to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore. —Dinah Mitchell Craft.

There are, within the range of every one's life, processes of life which must be solitary; passages of duty which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another. Alone we must stand sometimes; and if our better nature is not to shrink into weakness, we must take with us the thought which was the strength of Christ: "Yet I am not alone, because the Father is with me." The sense of right can more readily endure the tender than melt the rocky soul, and that is the most finished character which begins in beauty and ends in power; that leans on the love of the kindred while it may, and when it may not can stand erect in the love of God; that humbly and faithfully amid the domesticities of life while duty wills, and when it forbids can go forth under the expanse of immortality, and face any storm that beats, and traverse any wilderness that lies beneath that canopy. —James Martineau.

God does not send us strange flowers every year; When the spring winds blow o'er the pleasant places, The same dear things lift up the same fair faces— The violet is here.

It all comes back—the odor, grace and hue, Each sweet relation of life repeated; Nothing is lost, no looking for is cheated; It is the thing we knew.

So after the death-winter it will be; God will not put strange sights in heavenly places; The old love will look out from the old faces; Yet, I shall have thee.

—A. D. T. Whitney.

Secure for yourself some privacy of life. As George Herbert says, "By all means use sometimes to be alone." God has put each into a separate body. We should follow the Divine hint, and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost unless there is a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal—the sheep and deer living on in us; to be alone is spiritual. We can have no clear, personal judgment of things till we are somewhat separate from them. Mr. Webster used to say of a difficult question, "Let me sleep on it." It was not merely for morning vigor, but to get the matter at a distance where he could measure the proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it, and ascertain our

relations to it. The moral use of the night in the isolation it brings, shutting out the world from the senses, that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of the thick woods, or some isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart. —T. T. Munger.

THE GHOST OF MIGGS' HOLLOW.

A Story for the Fourth of July.

BY MRS. HARRIET A. CHERVIER.

A NEW minister had arrived at Hunchman's Landing. This was a mining district of the old California days of the "fifties," when the gold fever was at its height and raging with exhaustless excitement. Nearly every day a company of gold seekers would strike some spot where it was fabled that indications were favorable for finding the precious ore, and here men would throw up rude dwellings and live almost any way while engaged in the eager search. Some weird incident, some story told at night, or some peculiarity attaching to a locality, would generally suggest a name for each new settlement.

When the first company of men who decided to remain there reached Hunchman's Landing, one of their number remarked it was "about time to hit some landing." Whereupon another observed that the hillock yonder looked "for all the world like a hunched-up man," and the place was Hunchman's Landing forthwith.

There really was gold in the locality, and others soon found it out, until Hunchman's Landing had become a large settlement with more than two thousand men, some with their families living in and about the central locality. Saloons there were in abundance, but there was also one little place of worship. For there were those at the Landing who, having taken their religion along with them, had no intention of sinking into a state of heathenism, and their number was sufficiently large to enable them to support a single man in such comfort as the place afforded. The comfort was meagre enough, but yet might have been less, and the field was an excellent one for a man of self-denying habits, a good constitution, and an extraordinary amount of pluck and determination.

Within the six years that the population had been steadily increasing, no less than five men had undertaken to minister to the spiritual needs of such persons of Hunchman's Landing as frequented a Sunday the small building of one room called the "Chapel." They would all begin earnestly and honestly enough, but the unchecked lawlessness of a large part of the settlers would either intimidate or discourage them, until in a few months they would only too gladly creep back to civilization and a law-abiding, Sabbath-keeping community.

The worst saloon in the entire place, and the one which really dominated all the rest, was that of Nat Ruffing; and his reckless, desperate confederate, Luke Washburn, was probably the most dreaded man in the whole settlement. One would have supposed that fear was an element entirely left out in the make-up of the man, had it not been that on one or two luckless occasions he had been suddenly betrayed into yielding to a kind of superstitious dread, sometimes evinced by persons of abandoned habits whose conscience is not yet quite dead.

He was a man of splendid build, tall, athletic, walking with a certain graceful swing and minding the weight of his heavy top boots and dangling pistols no more than if he had been without them. There were strange rumors about him. Some pretended to affirm that he was overcome now and then by fits of depression, when he would remain in solitude for days together; then he would emerge from the unhappy state only to be more fierce and godless than ever. Then there was a singular belief abroad that he carried a Bible as a sort of talisman in the inside pocket of his flannel blouse in summer, and of his coat in winter, but these uncertain reports were all that would ever even remotely suggest any connection with the Bible or its teachings with Luke Washburn.

Rev. Lorin Carver had accepted a call to become the minister at Hunchman's Landing, and had on the first Sunday of his appearance in the simple chapel, announced that he had come to stay. He was a tall, loosely built, gentle-spoken man hailing from Vermont, but from the very outset there was a singular impression accompanying the man not at all keeping with his general appearance. At first sight one would have said his eyes were mild and blue, but after conversing with him awhile, the opinion would gain ground that his eyes were subject to change. In walking he had the shambling gait of a school boy, but upon occasion he had a remarkable way of slowly gathering himself together and inspiring one with a sudden conviction that he was possessed of both the proportions and the strength of a giant.

Mr. Carver's entrance into the ministry had been a matter of great surprise to those who had known him during his earlier years. From a mere lad he had been possessed of ventriloquist powers to a surprising degree, and as he grew older he was constantly in demand at all the merry-makings of the village, as his aptitude for theatrical performances was a great charm to his young associates. But when a powerful revival swept over the Green Mountain district of his humble home, he became a Christian and a whole one, earnest, sincere and thoroughly fearless throughout.

Never had a preacher entered Hunchman's Landing but a delegation from Nat Ruffing's saloon was present at the first service—for the saloon was older than the pulpit—then a graphic report was made to the general crowd at the bar as to "the parson's style." On former occasions, when the men at Ruffing's decided that a minister had stayed long enough to suit them, he was uncompromisingly informed that a continuance of his presence at the Landing would lead to sundry "pestering little events." And now, as doctrines of no uncertain sound rang out from the rude pulpit from Sabbath to Sabbath, and the fearless utterances were repeated at the saloon, it was quickly decreed that the new preacher must go, and Mr. Carver was notified forthwith that he had better "travel Eastward, the sooner the better." No notice being taken of the note containing this crude advice,

it was followed by others, which were ignored in the same cool, dignified manner. It was at the close of the sermon one hot Sunday near the last of June, that Mr. Carver paused a moment before pronouncing the benediction, and remarked in his deliberate way:—

"I said when I came to this place I had come to stay. I now reiterate that declaration. There seems to have been some misunderstanding about my intentions. Now let us pray to God, He of the mighty arm and invincible sword. Alas! that mortal man, the creature of an hour, should ever dare defy Him!"

He had loomed to his utmost height while slowly uttering these words, and his eyes grew dark, and, it seemed, menacing as he fixed them on the face of St. Dempsey, the man sent that day as reporter in the interest of Nat Ruffing and company.

St. Dempsey's account of "the parson's" manner was delivered in a half-mocking, half-awed tone. "I tell you," he added, "I don't 'xactly believe in folks bein' possessed, but I wouldn't have no hand in meddlin' with the parson; he'd appear to me certain sure of it did."

"Better leave his case to Lu Washburn," said Nat.

"I bet Washburn'd rather keep hands off," said St. grimly. "He isn't any fonder o' ghosts than I am."

Luke Washburn's face grew dark with anger as he growled something about having other matters on his hands just then, a great deal more perplexing than dealing with the parson; and the contagion of black looks, with the undercurrent of vexation evidently glowing some of the number, soon caused a dispersion of the rough spirits of the saloon.

It was at the close of the same Sabbath day that Mr. Carver in the darkness of the late evening entered the little chapel alone. He had remembered leaving a little note-book of considerable importance to himself only, on the large chair back of the pulpit. He had a key to the chapel, and after quite a long walk he reached the little sanctuary, easily found the book, with the aid of a match, just where he had left it, then sitting down in the large chair he mused awhile in the stillness and coolness of the retired place. He was about to depart again when he noticed that one of the windows which was several feet from the ground had been left open. In the act of closing it he paused as a sentence spoken just beneath the window in a hasty undertone, distinctly reached his ear.

"What's one man's life, I'd like to know? I don't mean to kill any one I can help it, but I want money, and money I will have! And I tell you, with the Fourth of July only four days off, we can't stand mincing matters forever."

"I suppose we must do the decent thing," said another voice.

"Of course we must," resumed the first speaker, "The men from Rocky Point set us up in fine shape last year, and now it's our turn to treat."

"What's yer plan, boss?" asked the other.

"Well, now listen. When Harcut starts with the mail to-morrow night, I happen to know he intends going by Miggs' Hollow."

"Don't usually," interrupted the other man.

"I know that; but I placed myself conveniently to overhear some cute planning, and the mail bag is to contain more of the needful to-morrow night; and just because Miggs' Hollow is lonely and deserted for a little ways, Harcut plans to meet the stage on the down road."

"Some says as the Hollow's haunted," began the second voice.

"Hist!" spoke the first man a little more loudly, "you're not turning coward, I hope!"

"Not I!"

"Well, now this is my plan: I propose to station myself to-morrow night close by the big elm in the Hollow, and I want you there, too."

"I'm yer man sure my name's St. Dempsey."

"All right! We'll be at Ruff's as usual, but start away a little before nine. We mustn't start together. I'll sail out first, you follow in ten minutes or so, so to reach the place just after I do. Harcut will come along at ten sharp, then we'll stop him, relieve him of the bag, tie his feet up, and run away."

"He's a wide-awake chap, is Harcut," said St., "and he'll be well cocked and primed himself; you better look out for him."

"You look out and do as you're directed, and we'll celebrate like a couple of princes come Thursday, and no one but us any the wiser as to means; folks'll think I've been in luck again with my shovel and pick."

"Praps the parson'd like to come and take part in the festivities," said St. gayly.

"All right, I may invite him," was the reply.

The men sauntered off, and straining his eyes to look after them, Mr. Carver whispered to himself: "Just as I supposed!" for he had readily recognized in the starlight of the June night the easy stride of Luke Washburn.

On his way home Mr. Carver smiled peculiarly as he soliloquized: "So they thought perhaps they'd invite the parson? All right! I'll accept the invitation without troubling them to extend it any farther, and will take part in their little scheme forthwith." His voice sunk to a mere dreamy whisper as he went on: "Now, let's see, I must invent some way of putting Mr. Dempsey on the wrong track to-morrow night; I must drop a warning word into good Brother Harcut's ear; then I must betake myself to Miggs' Hollow by a little after nine o'clock; then, if I haven't forgotten some of my boyhood's accomplishments—and I reckon I haven't—I'll read Mr. Washburn a Fourth of July oration I hope will drive him towards a reformation."

Then he added, with a touch of great longing in his tones: "What a tremendous power for good that man Washburn might be, were he only what, by the grace of God, he could become!"

Before going to bed that night, Mr. Carver took a piece of note paper and wrote on it in a queer, cramped hand:—

"St. Dempsey is at the Elm Cross Roads at sharp ten to-night, instead of at Miggs' Hollow. Yours—"

The next night there was only one difficulty in the way of Mr. Carver's carrying out his well-devised scheme. Mr. Harcut had received and at once understood the warning in good time. But how best to get the brief note he had prepared for St. Dempsey to that unscrupulous gentleman in such time that he would be obliged to act upon it without hav-

ing opportunity to consult with Mr. Washburn, was rather a question. There seemed to be but one way, and that a rather uncertain one.

Among the few police of the Landing, was one whom Mr. Carver had shown many kindnesses and whom he believed he could trust with safety. So, reluctant as he was to confide any part of the plan to any one, he found himself obliged to take Billy Skite into his confidence to a slight extent. He therefore made Billy understand that when St. Dempsey started from Ruffing's saloon that night, he must intercept him at Blind Man's Point, hastily hand him the note, then hurry away without waiting to be questioned. The note was not directed, but was securely sealed. He informed Mr. Carver the next day that when St. saw the note he asked no questions, but upon reading it at once changed his course.

It was nearly ten o'clock on that night of July 1, and all was quiet in Miggs' Hollow save the occasional chirping of a cricket or the lonely piping of the frogs. It was not an agreeable place even on a summer's night. In a decided hollow was a large elm tree, whose great trunk gave promise of something better aloft than its scraggly branches of thin and stumpy growth. Opposite, at a little distance and on rising ground, was a splendid oak, whose thick canopy of foliage cast sombre and dense shadows all around.

Skulking behind the enormous trunk of the old elm was a figure of unusually fine proportions, and despite the warm weather, the form was enveloped in a long, loose coat, while a veil of close meshes screened both face and figure from recognition. The man was well armed, but could his face have been seen, it would have shown a look of anxious expectancy devoid, however, of anything like fear.

In the central branches of the oak sat a quiet figure with eyes intent on the elm tree. He was also armed, but there was more of kindness in his watchful eyes than of anything else.

"Curse him!" muttered the man at the elm tree. "Curse him for a belated fool! He must know if he's not here by ten o'clock, our game is spoiled."

After what seemed an age to the impatient watcher in the hollow, he guardedly lighted a match under the folds of his cloak and peeped at his watch. Half-past ten!

"What vile trick is this?" he growled between his set teeth.

For where was St. Dempsey? Where was the mail carrier? Was there a conspiracy to outwit him? Him! the terror and the dread of all Hunchman's Landing? With a wrathful stride he started from behind the shelter of the elm tree.

"Stand where you are!" thundered a voice apparently at his very feet.

Despite his dauntless courage and thoroughly armed condition, he leaped aside as the terrible voice smote the awful stillness of the place.

"Yes, just where you are!" commanded another voice just behind him.

"And stay there!" came in a stentorian roar from directly before him.

"Trapped, by thunder!" he muttered, as he grasped his pistols one in either hand, while the perspiration seemed to start at every pore.

"We've something to say to you," began a softer voice, which sounded afar off.

"Say on!" cried Washburn, his voice trembling for all his defiant speech. "Say on! but it's a pack of cowards who skulk and hide, and fear to come out and fight openly and fairly."

"Who skulks and hides?" cried an injured voice at his side. "Were we behind the tree just now?" Then a line from Hamlet was interpolated in stagey accents: "Am I a coward? Who calls me coward? ... gives me the lie!" the throat as deep as the lungs?

"Who does me this? Ha!"

"You need money for the Fourth, eh? Need money for Independence day—money, money, money!" It sounded like the jabbering of monkeys hemming him in with chattering jibes.

"Now listen," began a gentle, persuasive voice in his very ear. Poor Luke Washburn looked around, but no human shape was visible in the starlight or the dim shadows of the July night. He would have given much to have stalked away from the weird place and its mysterious voices, but his will power deserted him, and the spell of a dreamer seemed to rivet him to the spot.

"Yes, listen," repeated the alluring voice; "you came here to commit the deed of a robber, you, Luke Washburn, with your fine presence and your still finer name! You, who know, or should know, so well the difference between good and evil! You, who used to listen to your father's stories of how the patriots of old were wont to celebrate the great and glorious Fourth! He taught you much as to the worth of a free country, taught you the value of a good life and a clean name. What madness is this, that still within the boundaries of your own dear land you would turn thief, would plunder the very government which protects you?"

A deeper voice and a sadder asked: "Is your manhood so far gone that you forget utterly the teachings of your excellent father, and your Christian mother?"

A voice full of tears wailed forth: "Ah, your mother! Where are the prayers she taught your baby lips to utter? Where is the man she fondly believed her boy would become? She hoped that all of goodness, virtue and true bravery were to be embodied in her beloved son. Think you she no longer keeps guard over her recreant son because she has moved on and up to the realms of the blessed?"

"Go home," said a mournful voice again at his very ear, "go home and ponder on the yet noble possibilities of the future! Think of what you might become, of all you might do for the uplifting of your fellow-men and for your own priceless soul!"

A voice like a silver bell almost sang: "Yes, yes, remember, too, the Saviour, and that there is forgiveness with Him that He may be feared. Good-night, Luke Washburn! Remember, no danger overtakes the faithful!"

Perfect stillness! Not even a cricket chirped, nor a frog piped its lonely note. At the foot of the great elm a figure crouched as though all power of motion had fled. It was long past midnight when at last the men arose and crept away as if still in a dream.

When St. Dempsey found Luke Washburn

the next day and asked him why he sent him to the Elm Cross Roads, Mr. Washburn replied absently that he cared nothing for the whole miserable business. And when the Fourth came, and his old associates rallied about him and tried to coax him into visiting about Ruffing's for the expected revel, Luke Washburn suddenly woke up and delivered a speech so full of fiery determination to quit his old course and become a "respectable and respected American citizen," that the men were silenced, unconsciously recognizing the fact that a new man stood before them.

After awhile Mr. Carver became accustomed to seeing Luke Washburn in the chapel of a Sunday morning, and in due time by cautious approaches a warm friendship sprang up between the two men. Adherence to business brought its usual reward also, and before long it began to be rumored that Luke Washburn was getting money. Once, when Mr. Washburn asked Mr. Carver if he had any belief whatever in the supernatural, the minister answered so promptly, "No, not a particle," that the subject was pursued no farther.

As years rolled by, Luke Washburn gradually became Mr. Carver's staunch assistant. If now and then the former hinted that some mystery of the past occasionally haunted him, the minister would hasten to assure him that only a burdened conscience need cause any man serious unrest.

One Fourth of July, five or six years after the events recorded at Miggs' Hollow, a grand entertainment was to take place at the town hall of Hunchman's Landing, at which it was promised that Mr. Carver would divert the children in a rather unique way. At the appointed time the pastor arose, and producing a doll, he displayed rare powers of ventriloquism, greatly to the delight of all present.

Chancing to glance at the far end of the hall, Mr. Carver caught sight of Luke Washburn's face, and for a moment it nearly unmanned him. Quick to read expressions, he saw that a sudden revelation was causing a mental conflict on the part of his impetuous friend. His set face had paled painfully, and his eyes gleamed either with anger or pain as he gazed unsmilingly straight before him and as if stung by some dreaded recollection.

But at the close of the entertainment when the two men stood face to face alone, Mr. Carver said gently: "You know, my friend, that Paul, the great Apostle, became all things to all men if by any means he might save some. Did I err, my brother, when in my zeal to win you over to your proper estate, I became, one night, not an army with banners, but with voices, in an effort to save a man well worth the saving?"

Mr. Washburn grasped eagerly the hand the minister extended him, and said, with a smile of rare sweetness: "Thank God, my ghost is laid!"

ABOUT WOMEN.

—Mrs. Garfield has given \$10,000 to the Garfield University at Wichita.

—There are said to be fully 200 women employed in editorial capacities on the various newspapers and journals published in New York.

—Dr. Lucy C. Walte has been elected president of the Women's Homeopathic Medical Society of Chicago.

—Two ladies who died recently in Orange County, N. Y., were over one hundred years old. Mrs. Phoebe Luce Daniels was 103, having been the mother of thirteen children; Mrs. Margaret Foran, who was 110, had six children.

—Miss Geneva Armstrong, the daughter of a farmer in Western New York, has solved a vexatious problem that has troubled live-stock shippers a long time. She has invented a practical device for feeding cattle on moving trains.

—One of the most successful of orchid growers is a young New Jersey woman, who, finding herself in straitened circumstances a few years ago, began floriculture in a small way on a little piece of pine land. Now she has taken her younger sisters into partnership, and is doing a big business.

—The Indian "girl-graduate," Miss Sorabji, who recently took a brilliant degree at the Bombay University, is a Christian. She is a daughter of Rev. Sorabji Kharsedji, of Poona, an honorary C. M. S. missionary. Her mother, who was lately in England, and won many friends, conducts the Victoria High School at Poona, and is on the staff of the Indian Female School Society.

—Miss Annie Romberger, of Philadelphia, is believed to be the first woman dentist in America. She entered the Pennsylvania College of Dental Surgery more than fifteen years ago, completed the course in spite of some opposition from students and faculty, and graduated third in her class. For twelve years she has been building up her practice, which is now said to give her an income of \$5,000 a year.

The Little Folks.

A FOURTH OF JULY RECORD.

1 was a wide-awake little boy Who rose with the break of day; Then he was off and away.

2 were the minutes he took to dress, Then he was off and away.

3 were his leaps when he cleared the stairs, Although they were steep and high; Because it was Fourth of July!

4 was the number which caused his haste, Because it was Fourth of July!

5 were his pennies which went to buy A package of crackers red; Reddick, Da. Villisca, Iowa.

6 were the matches which touched them off, And then—he was back in bed.

7 big plasters he had to wear To cure his fractures sore; Before he was whole once more.

8 were the dolorous days he spent In sorrow and pain; but then, Before he does it again.

9 were the seconds he'll stop to think Before he does it again.

—LILIAN DYREYOR RICE, in St. Nicholas.

HELP ONE ANOTHER!

A REPORTER called to a little boot-black near the City Hall to give him a shine. The little fellow came rather slowly for one of that lively guild, and planted his box down under the reporter's foot. Before he could get his brushes out another larger boy ran up, and calmly pushing the little one aside, said, "Here, you go sit down, Jimmy."

The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the new-comer to clear out.

"O, dat's all right, boss," was the reply, "I'm only golt to do it fur him; you see he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can, say?"

The Week.

AT HOME.

—The estimated decrease in the public debt in June is \$13,500,000.

—The people of Orrington celebrated the 100th anniversary of the town. No liquor has been sold in that town, it is alleged, for fifty-eight years.

—The Duke of Marlborough and Mrs. Lily Hamersley were married in New York by Mayor Hewitt.

—The first transatlantic vessel that ever entered Chicago arrived there on Friday.

—Among the honorary degrees conferred by Harvard was that of M. A. given to Edward Burgess, the famous designer of yachts.

—There was a notable gathering in Boston last week of survivors of the old Free Soil movement. Hon. Edward L. Pierce presided.

—T. B. Lincoln, the only man tried for treason during the Rebellion, died at Elkton, Md., aged 75.

—General Sheridan reached Fort Monroe greatly benefited by his sea voyage.

—Mr. Seth Davis, the Newton centenarian, died after a few days' illness.

—Dr. Charles H. Wheeler and wife were instantly killed by being struck by a train at State Line depot.

—The Harvard chapter Phi Beta Kappa met and listened to an oration by President Eliot.

—Commencements occurred at Amherst, Williams, Yale, the Maine State College, Bowdoin, Vermont University and Middlebury College.

—Charles A. Pitcher, teller of the Union Bank of Providence, is charged with defalcation amounting to about \$50,000. He fled to Montreal, and is under arrest.

—Sydney Howard Gay, the well-known New York journalist, died on the 25th inst.

—Mr. Joshua Bates, the venerable teacher, died at Beverly Farms, in his 79th year.

—Mrs. Sarah J. Robinson, convicted of poisoning her brother-in-law, Prince Freeman, was sentenced to be hanged on November 16.

—The School Committee of Boston voted to accept the generous offer of Mrs. Quincy A. Shaw to surrender to the city fourteen kindergarten schools which she has maintained for several years at her own expense, and hereafter they will constitute a part of the public school system of this city.

—Thousands of veterans were encamped at Gettysburg joining in the dedication of monuments to the brave fellows who lost their lives on that historic field. At the meeting of the First Corps Sunday afternoon several speeches were made. The most notable speaker was General Longstreet.

CONGRESSIONAL.

—In the Senate Mr. Harris made an address on the resolution to refer the President's annual message, confining himself to an attack upon the revenue system. Mr. Chandler introduced a bill authorizing the construction of twenty gunboats or cruisers. The bill appropriates \$5,000,000 for the construction of the vessels, \$3,000,000 for their armament. Mr. Allison made a statement upon the condition of the several appropriation bills. A good many pages of the River and Harbor bill were disposed of. Consideration was given to the conference report on the Diplomatic and Consular bill and the Army Appropriation bill. Coast defenses were urged by Hawley and others.

—In the House the conference report on the Consular and Diplomatic bill was agreed to. The Public Land bill was passed. A long debate was held relative to the disposition of the Mills bill, and several lines of the bill were disposed of.

ABROAD.

—The House of Commons rejected the Channel Tunnel bill by a vote of 307 to 165.

—A new torpedo boat, built by Thornycroft for France, equals in speed any yet built—26 knots an hour.

—Three towns in Sweden have been nearly destroyed by fire; loss about twelve million dollars.

—The floods on the line of the Mexican Central Railway destroyed an immense amount of property and drowned about 1,600 people. The city of Leon is in ruins.

—A vessel supposed to be an emigrant ship, foundered in a storm off the Cape of Good Hope on June 4. All hands were lost.

—There has been a decided decline in Panama Canal shares in Paris.

—The French copper syndicate has bought for three years the output of two of the leading copper mines in Japan, amounting to seven-eighths of the total Japanese output.

—A thief entered the Crown Prince of Sweden's apartment in the hotel at Frascati on Saturday night and secured jewelry worth \$100,000, with which he escaped.

—The city of Havana was visited on Saturday night by the most severe rain storm experienced in twenty years. Several buildings were set on fire by the lightning. Many streets were inundated. The water rose from six to eight feet.

—A dispatch from Shanghai says: A feeling of uneasiness prevails among foreigners in Corea, on account of the threatening attitude of the natives. All the foreign consulates are guarded by soldiers. An American man-of-war has been sent to give assistance.

—Mr. Gladstone announces his opposition to the American Copyright bill.

—Another great raft is to be launched at Joggins, N. S., next week, to be towed to New York. It contains 22,000 logs, averaging 11 inches in diameter and 22 feet in length, and is in the shape of a huge cigar, bound together with 33 tons of chain and steel rope. The value of the raft is \$33,000.

—The intelligence from Suakin recently that a white Pasha had made his appearance in the Bah-el-Ghazal Province with a large force of men has given rise to much speculation. It is suggested by some that Stanley is the Pasha; that he has joined Emin Bey, and that together the explorers are forcing their way westward.

—Queen Victoria has given £70,000, the balance of the women's jubilee offering, to a hospital for training nurses.

—The Irish bishops have published a series of resolutions explaining in detail the present position of the land question and expressing the opinion that unless Parliament immediately applies an effective measure to protect tenants from oppressive exactions and arbitrary eviction, the most disastrous consequences to public order and the safety of the people will ensue.

(Continued from Page 5.)

by the Atonement." Rev. James Mather, as full of vigor and enthusiasm as the youngest of the body, read an interesting essay on "The Humanity of Christ."

The afternoon devotions were conducted by Rev. E. D. Hall; and the topic, "The Verity and Precious Value of Christ's Miracles," was treated by Rev. F. C. Baker, who took high ground for the value of those mighty works among the evidences of Christianity.

The Shortcomings of the General Conference, and the Disciplinary Changes made by that Body," was ably handled by Rev. S. O. Benton, of Chestnut Street, Providence. His copious notes and clear understanding of the work of that distinguished body, of which he was a worthy member, and of both the letter and spirit of the changes to be looked for in the forthcoming edition of the Discipline, was decidedly helpful in clearing the minds of the brethren on some points, which the vague reports of the daily press had left in doubt. An item not on the program of this meeting, yet deserving of a place upon its records, was the opportunity afforded through the kindness of Brother D. O. Cargill, an official member of the church, for all who wished to enjoy a ride to the famous Diamond Hill and the reservoir which supplies the city of Pawtucket with its water. The way led through a most romantic region of country, yet over good macadamized roads, and past thrifty farms which told of the wealth and industry of the inhabitants. We returned well prepared to enter the sanctuary and enjoy the inspiring sermon which Rev. C. H. Ewer, of Warren, delivered on "The Character and Work of Stephen," from Acts 6: 8-10. He was favored with a fine congregation, and it is safe to say they were not disappointed.

Rev. H. D. Robinson opened Wednesday's session with devotions, after which Rev. George C. King, of East Weymouth, in the clear, logical and thorough manner to be expected at his hands, met the question, "Is the Modern Doctrine of Faith Cure Scriptural and Scientific?" which he answered in the negative, and to the entire satisfaction of his hearers. A concise, practical and common-sense exegesis of Hebrews 6: 4-6, was given by Rev. S. H. Day, of Bristol, which closed the program of the meeting. This generous and kind-hearted people were not behind the times in the matter of collections in the vestry, and the opportunity thus afforded the brethren for social intercourse and enjoyment was highly appreciated. The news that Rev. F. D. Blakelee had declined the flattering call to Chamberlain Institute and Female College was received with great satisfaction, and drew forth a series of appreciative resolutions. Wickford, R. I., was fixed upon as the place for the October meeting.

F. C. BAKER, Sec.

New Bedford District.

The New Bedford District Preachers' Meeting held its session in Sandwich, June 11 and 12. On Monday evening there was preaching by Rev. George E. Dunbar, from the text Joshua 6: 20. The sermon on Tuesday evening was by Rev. James Tregaskis, text, Acts 10: 30, 31. On Tuesday morning at nine o'clock, after devotional services, matters of business were attended to. The following resolution was adopted relating to a district monthly paper: "Resolved, That we authorize the appointment of a committee by the presiding elder, of which he shall be chairman, to arrange for the monthly publication of such paper." A resolution in regard to our benevolent collections was also passed to the effect that "our preachers be requested to take all the benevolent collections required by the Discipline, during this year."

Rev. George M. Hamlen was elected secretary and treasurer for the year. Rev. Messrs. A. McCord, R. Clark and G. E. Brightman were elected committee on programme. Rev. W. J. Smith was elected district correspondent for Zion's Herald; and he requests that all the brethren forward to him, at Taunton, Mass., items of interest in the local church, and he will prepare them for publication, said request being in harmony with the wish of the editor of the Herald.

After these items of business had been transacted, the literary programme was taken up. The first essay was a review of Dr. Strong's remarkable book, "Our Country," by Rev. George E. Brightman. Rev. S. M. Burney read a paper on "Pulpit Notices," the discussion upon which was presided by Rev. E. Williams. "The Bible's Place in Modern Civilization" was the subject of Rev. J. N. Patterson's essay. Rev. W. J. Hood introduced the debate upon this topic. Rev. W. F. Davis read his paper upon "Our Sunday-schools." These essays were very carefully prepared by their authors, who did themselves great credit in their presentation. The most of them elicited lively discussions, in which a large number of the brethren participated. The sermons were spiritual and spiritual.

Rev. C. W. Gallagher, D. D., president of the meeting and presiding elder of the district, addressed the meeting on "The Work of the General Conference," to which he was a delegate. The Doctor gave a very interesting and animated account of the work of the delegates, and in reply to many questions gave the reasons for certain acts of legislation. On the whole, the brethren seem to be very well satisfied with the results of the General Conference, especially that part of it which relates to the extension of the time limit of the pastorate from three to five years.

The ladies of the church prepared a fine collation in the vestry at noon and in the afternoon. After dinner Rev. J. H. James responded in a felicitous manner to the following toast: "Woman's

work in the Methodist Episcopal Church." Votes of thanks were tendered to the ladies for their collations and to the families that kindly entertained the preachers. The pastor of the church, Rev. O. A. Farley, did all in his power to make the meeting the success that it was. Thirty-two preachers were present at the meeting. The meeting, after the sermon on Tuesday evening, adjourned, as the essayists who were to present other papers were not present. It is hoped that an increased conscientiousness in the matter of fidelity in meeting appointments will characterize those whose names appear on our literary programmes.

X. Y. Z.

The date fixed for *Beulah camp-meeting* is July 23, to continue one week. It will be in charge of Rev. Wm. McDonald, D. D., and the directors voted a cordial welcome to the ministerial brethren of the Conference. Information in regard to tents, etc., will be furnished by G. R. Woodell, Lyon St., Fall River, Mass.

FRANKLYN HOWLAND, Sec.

MAINE CONFERENCE.

Augusta District.
Literary Falls.—Nine persons were baptized last Sabbath—six by immersion and three by sprinkling—a part of the fruit of the revival of last winter. More will be baptized soon. One hundred volumes have been added to the Sunday-school library since Conference.

East Wilton.—The Bailey Band are still at work. At last accounts nine had identified themselves as seekers, and a deeper spiritual interest pervades the community.

Eustis. which had but little attention last year, is supplied regularly once in two weeks by Bro. Eldridge. The outlook is good.

Kingfield and Strong have been at work cheering the hearts of the pastors' families by painting and papering the parsonages.

Norridgewock has a resident preacher; and with the earnest band of Christian workers, small, but not weak, Bro. McCann has reason to thank God and take courage.

Skowhegan.—The Ministerial Association held here, June 25-27, was a season of spiritual profit to the preachers, and we trust, also to the people of Skowhegan. The secretary will furnish a full report of the meeting. With the earnest workers that Bro. Holt has on this charge, if he does not see salvation, the Association will be greatly surprised.

Waterville is at last supplied. Bro. C. I. Mills, a supernumerary member of the N. E. Conference, went to Florida to find health, succeeded, and is appointed to supply this charge. Both preacher and people are pleased with the appointment.

G. C. A.

Portland District.

Pine Street.—Rev. Theodore Gerrish has been compelled to give up preaching for the present on account of throat trouble. The Pine Street Methodist Church is looking for a pastor to supply the pulpit till he recovers. With characteristic generosity Bro. Gerrish has pledged Dr. C. E. Libby \$500 for the Rock University.

Scarboro.—Rev. M. B. Pratt, the pastor, reports several conversions on his charge since Conference. Several candidates will soon be baptized. Preaching has been established at Blue Point, a neglected portion of the charge, with very encouraging prospects.

Biddeford.—Rev. C. A. Southard, the newly-appointed pastor, is pushing his work with great vigor, and is finding favor with all his people. His people observed Children's day one week ago, and \$20 was taken for the Educational fund.

Woodfords.—Rev. Roscoe Sanderson has entered upon his third year under very encouraging circumstances. He is greatly beloved and faithfully sustained by his people. Children's day was fittingly observed, and the young people were addressed on the theme, "Six Steps to the Throne."

Old Orchard.—Summer travel has already commenced in good earnest, and many of the hotels are being rapidly filled. The Bay View House, Mrs. Mansson, proprietor, already reports twenty-five guests. Rev. H. B. Mitchell is pushing forward his work with good success on the charge. Mrs. Maggie Van Cott commences a ten days' evangelistic camp-meeting on the Old Orchard grounds, July 15. This meeting will doubtless be largely attended.

NEW HAMPSHIRE CONFERENCE.

Claremont District.
Rev. D. C. Babcock, of Claremont, presided at the Prohibition convention at Concord, at which candidates were chosen for all the State offices.

At *Goffstown* the work of God prospered. The pastor has recently taken into the church four by letter and baptized ten—five by sprinkling and five by immersion. Among them was a young girl whose parents are unsaved. She is the only one of a large family who has become a Christian. The parents stood on the bank of the stream during the service, and wept like children. It is described as a very impressive ceremony.

Concord District.
Rev. M. V. B. Knox has returned from the West. He took in the National Prohibition Convention on the way, and preached the alumni sermon at Baker University, Kansas.

Presiding Elder Norris, who is somewhat out of health, has been spending some time at Hampton Beach and Epping camp-ground. He has been assisted in his work of superintending the district by Revs. M. T. Cilley and C. Byrne.

The programme for the Wells Chautauque Assembly is out. The sessions are to be held July 17-27. The programme provided ought to call out an enthusiastic and interested company.

Returning students report the exercises of Commencement week at *Wilton* as very interesting. A large number of persons were present. Every room in the building ought to be occupied next term.

Dover District.

The *Hedding Chautauque*, containing the full programme of the Academia, will be ready for distribution by the time this paper reaches its readers. It has been unavoidably delayed some weeks. Persons desiring a copy can receive one by enclosing a stamp to Rev. Otis Cole, Bristol, N. H., or Rev. O. S. Baketel, Portsmouth, N. H.

Children's day at *Greenland* was a very interesting occasion. The church was handsomely trimmed, the sermon by the pastor, Brother Heath, was excellent, and the concert in the evening good.

The new depot at *East Epping* is under way, and will be completed by July 20.

We call the attention of all our readers to the visit of Bishop Vincent to the *Epping Camp-ground*, Friday, July 20, when he delivers the address and dedicates the Academia. The Concord railroad has promised excursion rates from all its principal stations, and it is hoped the Boston & Maine will do likewise. This will be a rare opportunity.

B.

VERMONT CONFERENCE.

St. Johnsbury District.

Quite a delegation from this district (would that it had been larger, however) attended the anniversary exercises of our Seminary at *Montpelier*. All express themselves as gratified with the work which is being done by the institution, and as being deeply interested in its future. Rev. E. A. Bishop, A. M., the principal, may be expected to visit this part of the State in the interest of the church before the summer is ended. Look for him, listen to him, and help him!

A good representation from our district was present at the annual meeting of the Woman's Home Missionary Society for the Vermont Conference, held at *Montpelier*, June 20. The district officers then elected are: vice-president, Mrs. P. N. Granger, of Westfield; secretary, Miss D. Etta J. Powers, of West Burke; organizers, Mrs. Clark Wedgeworth, of Newport, and Mrs. J. H. Wallace, of West Concord.

Another anniversary deserves mention, that of Caledonia County W. C. T. U., recently held at *North Danville*. Weighty themes were discussed, and a stroke of practical work done by inaugurating a movement designed to result in thoroughly petitioning the officers of the Caledonia Fair to shut out from the grounds all liquors, gambling, and objectionable shows. Well-known Methodist women are upon the list of officers of the Union for the ensuing year.

The ladies of the Methodist Episcopal Church in *Derby* have ministered to the comfort of those who worship in the house of the Lord by placing shutters to the windows of their church edifice at an expense of \$76.

Rev. H. W. Worthen, of Barton, has opened a series of temperance sermons with one on "Tobacco."

At the meeting of the Ministerial Association at *Barton Landing* last week, Brother Worthen presented a very strong "Anti-Materialistic Essay." Rev. J. P. Chase, in a paper read at the same meeting, earnestly advocated the holding of a second camp-meeting, after the Lyndonville gathering, for the special accommodation of the northern part of the district. The discussion which followed indicated that the project was favorably received, and is likely to be carried out. Rev. J. S. Allen struck a live theme in an article on "How to Interest Children and Young People in the Prayer-meeting." Hints and helps were brought into the subsequent discussion from various sources, including Rome and Chicago.

Judging from current reports, it would appear that more churches observed June 17 as Children's day than the preceding Sunday. *Shfield* reports a large audience, a large collection, an excellent floral display, and twenty-one canaries. A floral concert was held in the morning, of which the following items were prominent in the programme: A well-rendered primary class exercise; an intermediate class exercise, "The Bow in the Cloud," rendered by seven young ladies dressed in white and wearing sashes representing the colors of the rainbow. There were also readings and declamations by the young people. The day closed with a vesper service and praise-meeting.

F.

Springfield District.

The Young Ladies' Missionary Society connected with our church at *Springfield* gave an entertainment on the evening of June 13 in the form of an old-fashioned district school. It was every way a success, and netted nearly \$15. The work on this charge is opening very finely under the new pastor, Rev. R. L. Bruce.

Naming this brother, the writer is reminded of a very bright article written by him and published in the last number of the *Advocate*, a new Prohibition party paper published weekly at White River Junction. The caption under which he writes is: "The Words of Retsel the Son of Eubur which his Mother Taught Him."

The article is allegorical in style, is well sustained throughout, and reads like a quotation from some ancient work, resembling in diction some of the sacred books. Without any great

stretch of the imagination one could fancy that he was reading now from the Chronicles, then from the Proverbs of Solomon, then from Jeremiah. In his lamentation, and then again from the Apocalypse. Not every politician who shall read this really original article can be expected to endorse its doctrine, or commend the wisdom of its publication; but every candid reader will be obliged to acknowledge its marked ability. It should be widely read.

Appropos to the foregoing, another fact, not generally known, perhaps, to Vermont Methodists, may be here recorded. A series of articles reaching through several months in their publication have been furnished to the *Baltimore Methodist* by Rev. L. P. Tucker, the studious and deservedly popular young pastor, now of *Wilmington*. The articles contain much which is of the nature of reminiscence of the older preachers, unpublished facts relating to Lorenzo Dow, etc. Two of these articles have been considered worth preserving among the documents of the Vermont Conference Historical Society.

An interesting event occurred at the parsonage in *Ludlow* a few mornings ago, since which occurrence Bro. Reynolds, the happy father, has come to feel an unusual interest in the new order of deaconesses in the church. We congratulate the parties to whom this new joy has come.

Two old-time members of our church have recently passed away to the best beyond. Mrs. Matilda Breck, of *North Thetford*, died suddenly of apoplexy, Sunday evening, June 10, aged 79 years. She was one of the early members of the church at that place. Milo S. Burr, late of Boston, but formerly of *Thetford*, died recently, and his remains were brought back to the latter place for burial. He was among the earliest Methodists in the town of Thetford, and was the last surviving member of the original board of trustees organized April 25, 1836, for the construction of the church at Thetford Center. Said church is still standing, and is in good repair. After his removal Bro. Burr took great interest in his old home church, and his sympathy and help will be greatly missed.

Union Village reports a very successful Children's day service, with a collection more than double the average of the last ten years. Congratulations to Bro. S. L. Hedges, the successful pastor!

At *Williamsville*, where an excellent parsonage was built three years ago, some important improvements have been recently made as follows: The house has been supplied with blinds, painted within and without, four rooms have been newly papered, and two new carpets with other useful furniture provided. Bro. J. A. Steele, the newly-appointed pastor, is having a very pleasant opening, and is quite happy in his new associations. His youngest daughter, Miss Carrie Steele, is among the recent graduates of Wesleyan Academy at Wilbraham, where she doubtless fairly earned the honors which were awarded her. Miss Josie, an older daughter, also a graduate of Wilbraham, has just closed a very successful year's work teaching in the Claremont High School. She is under engagement for another year in the same institution. Both of these young ladies are earnest Christian workers, and are highly esteemed for their works' sake.

The managers of the *Bellows Falls* Library have recently selected, through Rev. W. L. Todd, the resident M. E. pastor, \$25 worth of Methodist standard works to be placed in the Library for the use of the public. Other denominations have received equal consideration. The managers have shown themselves worthy of commendation in the matter.

Montpelier District.
The first quarterly meeting at *East Topsham* and *Corinth* church was held June 23 and 24. Rev. A. B. Truax, the presiding elder, officiating and preaching stirring and instructive sermons. On Sunday two candidates were received into full membership. The pastor, Rev. S. C. Vail, travels thirteen miles every Sabbath, a distance between the two appointments, preaching twice and conducting an evening service besides.

Rev. H. F. Reynolds, pastor at *Walt's River*, *East Orange* and *West Topsham*, is pushing forward his work with unabated zeal. At *East Orange* a Union church is being erected. The cornerstone was laid with interesting and appropriate services, June 25. Presiding Elder Truax delivered an able and appropriate address. Rev. H. F. Reynolds, pastor of the M. E. church, and Rev. C. E. Davis, pastor of the Free Will Baptist Church, participated in the exercises, which closed with prayer by Rev. S. C. Vail, singing by the choir, and benediction by Rev. A. B. Truax.

F.

Our readers may find it for their advantage to notice the advertisement of Paine Furniture Company. This is one of the largest and most attractive furniture establishments in the city.

In another column may be found the advertisement of Messrs. Macular, Parker & Co. It is always a pleasure to call attention to this firm, as we believe there is no clothing house in Boston more worthy of the confidence of the public.

A letter has recently been received from Richard Grant, enclosing a check for \$100, for "Bishop Taylor's work." He expresses great confidence in the success of Bishop Taylor's missions and the principles on which they are founded. He adds this hundred dollars to his former contributions, hoping it may stimulate others to like generous gifts, as money is needed at the present time to aid in sending seven or eight pastors to Chili, who are ready to go as soon as a passage can be secured. Persons who desire to contribute, can send their funds direct to Richard Grant, treasurer, 181 Hudson Street, New York, or to the publisher of this paper, if more convenient.



Easy Chairs.

Don't think of "this moment." Think of the days when you come home exhausted, the evenings when your fireside seems better than medicine. Then look at the picture.

We may be absurd about Easy Chairs, but we make over 40 distinct styles. Many of them sell AT SIGHT. Until you try them you have no conception of absolute luxury.

You want all of them. You really need one at least for your health's sake. It will do you more good than ten times the money it costs. It will be a saturated solution of COMFORT, to be taken whenever tired.

And who does not get "tired?"

Send for Illustrated Price List.

Paine's Furniture Co.,
48 CANAL STREET,
South Side Boston & Maine Depot.

Who Doesn't Want a Baby
healthy and happy? Keep the baby in health by feeding it on:

RIDGE'S FOOD.
25 years of use by thousands in all parts of this country confirm these statements. WOODBURN & CO. on label.

The Boston Teachers' Agency.
Large numbers of public school officers from all sections of the country including more than seventy per cent. of the Superintendents of New England have applied to this Agency for teachers.

We make no charge to candidates for recommendation. Teachers—Registration forms will be sent to teachers on application.

KERRITT O. FISK & CO., Managers
7 TREMONT PLACE, BOSTON.

NEW ENGLAND CONSERVATORY
Thorough instruction under ablest M. E. teachers in MUSIC, FINE ARTS, ELOCUTION, LITERATURE, LANGUAGES, PHYSICAL CULTURE, and TEACING. Tuition \$5 to \$20 per term. It and vocal lessons, including piano and electric light, \$5 to \$7.50 per week. Fall Term begins Sept. 12, 1888. See illustrated Catalogue giving full information, address:

E. TOURJEE, Director, Franklin Sq., BOSTON.

Rev. H. F. Reynolds, pastor at *Walt's River*, *East Orange* and *West Topsham*, is pushing forward his work with unabated zeal. At *East Orange* a Union church is being erected. The cornerstone was laid with interesting and appropriate services, June 25. Presiding Elder Truax delivered an able and appropriate address. Rev. H. F. Reynolds, pastor of the M. E. church, and Rev. C. E. Davis, pastor of the Free Will Baptist Church, participated in the exercises, which closed with prayer by Rev. S. C. Vail, singing by the choir, and benediction by Rev. A. B. Truax.

The Great Church LIGHT.
FRANK'S Patent Reflectors give the Most Powerful, the Softest, the Cheapest Light known for Religious Services. Parishes, Pulpits, Offices, Picture Galleries, Theatres, etc. New and elegant designs. Send size of room. Get catalogue and price list. L. P. FRANK, 501 Pearl Street, N. Y.

SAVE YOUR MONEY
Sanford's Perfect Heel Protectors
WILL SAVE ONE DOLLAR
IN REPAIRS
on every pair of shoes, and prevent the common complaint of Square Heels all the time. Made of the best material, and is the only safe, durable, elastic and neat device for shoe purposes. It does not disfigure the heel, cannot be worn out, and is a perfect safety device. If your shoes are worn out, send ten cents for sample pair, free to mail order.

THE SANFORD MANUFACTURING CO., Sole Manufacturers
4 HIGH STREET, BOSTON, MASS.

TOPEKA AND KANSAS.
THE LARGEST PER CENT. ON MONEY INVESTED IS REALIZED BY THE JUDICIOUS BUYING AND SELLING OF WESTERN REAL ESTATE.

THE WM. C. KNOX GUARANTEED EIGHT PER CENT. INVESTMENT COMPANY
Pays 8% per Annum.

In Semi-Annual Interest Dividends, on Stock Subscriptions and, in addition, ONE-HALF NET PROFITS on the expiration of 5 years, when Stock is redeemed at par and Profits divided.

Certificates of Stock are guaranteed by Wm. C. Knox & Co. to be redeemed at par, with payment of div. proportion of net profits.

Send for the Company's pamphlet, "The Financial Situation in Topeka and the State of Kansas," containing full information, also for Wm. C. Knox & Co.'s "Kansas Investor's Guide," containing a map of Kansas, Mortgage Laws, and other material of interest to investors. Address, WM. C. KNOX & CO., Topeka, Kansas.

EAT QUAKER MILLS
TRADE MARK

WHOLESALE WHITE OATS
FOR BREAKFAST.
SOLD BY ALL GROCERS.

Quaker Mill Co., Ravenna, Ohio.

Tilting at Windmills.